Al Falah

ibn abdul azeez



Success with Salah

Shahada, Prayer, Fasting, Zakat, Hajj

الفلاح

AL FALAH

ibn abdul azeez

أركان الإيمان والإسلام

Creed, Shahāda, Ṣalāh, Ṣawm, Zakāt, Ḥajj

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم

﴿إن الصلاة كانت على المؤمنين كتابا موقوتا﴾

﴿*Ṣalāh at fixed times has been enjoined on the believers*﴾

Qur'ān (4:103)

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Introduction

لَا إِلٰهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّه

There is no god worthy of worship except Allāh,
and Muḥammad ﷺ is the Messenger of Allāh.

From the dawn of humanity, Allāh established His religion as guidance for mankind. Allāh said:

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴾And when guidance comes to you from Me, whoever follows My guidance -there will be no fear concerning them, nor will they grieve.﴿ -[Qur'ān 2:38]

﴿ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

﴾Indeed, the (accepted) religion with Allāh is Islām.﴿ -[Qur'ān 3:19]

Islām is submission to the will of Allāh, obedience to His commands, and avoidance of what He has prohibited, as conveyed by the Qur'ān and the teachings of the Prophet Muḥammad ﷺ. Whoever follows Islām sincerely, Allāh will suffice him, guide him, and grant him success in both worlds.

Allāh has mandated five daily prayers for Muslims. While human nature inclines towards worshiping Allāh, neglecting Ṣalāh suppresses virtues and denies the right to worship, love, aspire, ascend, excel, and achieve noble aims. Once familiarized, a prayer takes about 5 minutes, resulting in a total of 25 minutes of daily conversation with Allāh through Ṣalāh. Allāh enriches believers through Ṣalāh, fostering prosperity and deterring sin. The benefits of Ṣalāh are immeasurable, its blessings beyond imagination. This is a treatise on Arkan ul Imān and Arkan ul Islām, detailing Shahāda (the Testimony), Ṣalāh (the Prayer), Ṣawm (the Fasting), Zakāt (the obligatory charity), and Ḥajj (the pilgrimage).

Knowledge - العلم

Allāh revealed the Noble Qur'ān with the imperative verse:

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ﴾

﴿*Read! In the name of thy Lord Who createth*﴾

‹مَنْ فِي طَرِيقٍ لِلتَّعَلُّمِ يَسْلُكُ، فَإِلَى الْجِنَانِ لَهُ طَرِيقٌ سُهِّلَا›

‹*For him who embark on the path of seeking knowledge, Allāh will ease for him the way to paradise*›

‹فَتَعَلَّمَنْ لِلَّهِ عِلْمًا نَافِعًا إِنْ كُنْتَ تَطْلُبُ مُلْكَ دَارَيْنِ اعْتَلَا›

‹*If you are seeking high positions in both worlds, seek beneficial knowledge for the sake of Allāh*›

Arabic Alphabets - الحروف

The Arabic alphabet has 28 primary letters, each with a unique shape and sound. Additionally, there are special characters like ء *(hamza),* ى *(alif maqsura), and* ة *(ta marbuta), as well as diacritical marks: Fat'ha, Kasra, Damma, Shadda, and Sukūn. While tatwīl/kashida* (ـــ) *is used for visual elongation, madd affects pronunciation. These elements form the basis of written Arabic. Beginners should learn these elements and practice reading Azkār, Dua, and Qur'ān recitation from Arabic text instead of using transliteration.*

While Arabic text is written and read from right to left, Arabic numerals (٠١٢٣٤٥٦٧٨٩= 0123456789) *are written from left to right. For example,* 123 *is written as* ١٢٣

Arabic Alphabets "Harf" - الحُرُوف

ج Jim	ث Tha	ت Ta	ب Ba	ا Alif
ر Ra	ذ Dhal	د Dal	خ Kha	ح Ha
ض Dad	ص Sad	ش Shin	س Sin	ز Za
ف Fa	غ Ghayn	ع 'Ayn	ظ Dha	ط Ta
ن Nun	م Mim	ل Lam	ك Kaf	ق Qaf
	ي Ya	و Waw	ه Ha	

Diacritics (Example with letter Ba) - Harakat - الحركات

sukoon سُكُون	dammah ضَمَّة	kasrah كَسْرَة	fat-hah فَتْحَة
بْ	بُ	بِ	بَ
no vowel	ū as in Bu	e as in Be	ā as in Ba

Tanwīn تَنْوِين	Shadda شَدَّة
بٌ بٍ بً	بّ
Būn Bin Bān	gemination B̄b

<table>
<tr><th colspan="5">Madd - long vowel indicators - المد
elongation to 2 beats</th></tr>
<tr><td colspan="3">Madd-Alif: when following a consonant that carries a Fat’ha.</td><td>الْمَدُّ الْأَلِفُ</td><td>ا</td></tr>
<tr><td colspan="3">Madd-Alif Maqsura: when following a consonant that carries a Fat’ha. Same function as Madd-Alif</td><td>الْمَدَّ الأَلِفُ المَقْصُورَةُ</td><td>ى</td></tr>
<tr><td colspan="3">Madd-Ya: when following a consonant that carries a Kasrah</td><td>الْمَدَّ ي</td><td>ي</td></tr>
<tr><td colspan="3">Madd-Waw: following a consonant with a Damma</td><td>الْمَدَّ و</td><td>و</td></tr>
<tr><td>Examples</td><td>سُورَةٌ
Soorah</td><td>رَحِيمٌ
Raheem</td><td>هُدَى
Hudaa</td><td>بَابٌ
Baab</td></tr>
<tr><td>Ha=ـهـ=ه</td><td>thā=طَا</td><td>jā=جا</td><td>Lā=لا=لَا</td><td>Kā= كا</td></tr>
<tr><td>hāti=هَاتِ</td><td>Hūd=هُودٌ</td><td>Nūr= نُورٌ</td><td>Jīb= جِيبٌ</td><td>Ghār=غَارٌ</td></tr>
<tr><td></td><td>ā=aa</td><td>ī=ee</td><td>ū=oo</td><td></td></tr>
</table>

Normal text: اللغة العربية جميلة

Text with Kashīda (Tatwīl): اللغة العربـــيـة جمـيـــلـة

Signs in the Qur’ān - علامات في القرآن		
Must Stop	الوَقْفُ لازِمٌ	م
Stop or Continue	الوَقْفُ جَائِزٌ	ج
Cannot Stop	الوَقْفُ مَمْنُوعٌ	لا
Better continue	الوَصْلُ أَوْلَى	صلے
Better stop	الوَقْفُ أَوْلَى	قلے
Stop at one	تَأَنُّقُ الوَقْفِ	∴ ∴
A slight pause	وَقْفٌ خَفِيفَةٌ	س
Completion of a verse.	الوَقْفُ التَّامُّ	۝
~ Mandatory elongation to 6 beats. *Given sample recited as:* *‘alif laaaaaam meeeeeem’*	المَدُّ لازِمٌ	~ *Alif-Lãm-Mĩm*=الٓمٓ
Sajda Tilāwa; pause recitation to prostrate on reaching this sign.	سَجْدَة	۩

Dua in Sajda Tilāwa *Glorify Allāh by saying*:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ - ٣

AND / OR

سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِه،
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

My face has prostrated to the One who created it, formed it, and opened its hearing and sight, by His power and strength. Blessed is Allāh, the best of creators.

The Creed - العقيدة

A Muslim lives in submission and gratitude to Allāh. A Muslim believes in the Six Articles of Faith (the Creed), observes the Five Pillars of Islām, and refrains from the Major Sins.

Narrated by Umar ibn al-Khattab: «One day while we were sitting with the Messenger of Allāh ﷺ, a man came up with extremely white clothes and extremely black hair. There were no signs of travel on him, and no one among us knew him. He sat down by the Prophet ﷺ and rested his knees against the Prophet's ﷺ, placing his hands on his thighs. He said, 'O Muḥammad, tell me about Islām.' The Prophet ﷺ said, 'Islām is to testify that there is no deity except Allāh and that Muḥammad is the Messenger of Allāh, to establish prayer, to give Zakāt, to fast during Ramadān, and to perform Ḥajj if you are able.' The man said, 'You have spoken the truth.' Then he said, 'Tell me about Iman (faith).' The Prophet ﷺ replied, 'Iman is to believe in Allāh, His angels, His books, His messengers, the Last Day, and the Divine Decree (Qadr), both good and bad.' The man said, 'You have spoken the truth.' Then he said, 'Tell me about Ihsān.' The Prophet ﷺ said, 'Ihsān is to worship Allāh as though you see Him, and if you do not see Him, know that He sees you.' The man said, 'You have spoken the truth.' He again said: 'Inform me about the hour.' Prophet ﷺ remarked: 'One who is asked knows no more than the one who is inquiring.' He said: 'Tell me some of its indications. Prophet ﷺ said: 'That the slave-girl will give birth to her mistress, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.' He (the narrator, Umar (R)*) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: 'Umar, do you know who this inquirer was?' I replied: 'Allāh and His Apostle knows best.' Prophet ﷺ remarked: "He was Gibrīl. He came to you in order to instruct you in matters of religion. »*

- *Saḥīh Muslim 1:1 / Saḥīh al-Bukhari 2:43*

Six Articles of Faith - أركان الإيمان

One must believe in the following six articles of faith:
1. Belief in Allāh as the one and only God.
2. Belief in the Angels.
3. Belief in the Prophets of Allāh.
4. Belief in the Holy Books.
5. Belief in the Day of Judgement.
6. Belief in Qadr (Predestination).

***Belief in Allāh:** To affirm the oneness of Allāh, His absolute power, and His perfect attributes. Muslims believe in the beautiful names and attributes of Allāh mentioned in the Qurʾān—that He is the Creator, Sustainer, and Ruler of the universe—without partners, children, or equals.*

***Belief in the Angels:** To affirm the existence of the angels, spiritual beings created by Allāh from light. They faithfully carry out the commands of Allāh and never disobey Him. Among their roles are conveying revelation, recording deeds, and executing Allāh's decrees.*

The most important ten angels and their primary duties are:
***Gibrīl** (A) (Gabriel): Delivering revelations from Allāh to the prophets.*
***Michael** (A)**:** Sends rain, wind, and sustenance by Allāh's command.*
***Israfil** (A) (Raphael): Blows the trumpet to signal the end and resurrection.*
***Azrael** (A) (Malak al-Mawt, Angel of Death)**:** Appointed to take souls.*
***Munkar** (A)**:** Questioning the dead in their graves about their faith.*
***Nakīr** (A) (Partner to Munkar)**:** Same duty as Munkar (A).*
***Raqīb** (A)**:** Recording the good deeds of humans.*
***Atīd** (A)**:** Recording the bad deeds of humans.*
***Mālik** (A)**:** Guardian of Hell, overseeing the punishment of the damned.*
***Ridwān** (A)**:** Guardian of Heaven, welcoming and serving the righteous.*

Belief in the Books of Allāh: *To believe in all the Books revealed by Allāh to His prophets. The Qurʾān mentions the Zabūr (Psalms) given to Dāwūd* (A)*, the Tawrah (Torah) given to Mūsā* (A)*, the Injīl (Gospel) given to Īsa* (A)*, and the Qurʾān, the final revelation sent to Muḥammad ﷺ.*

Belief in the Prophets: *To believe in all the prophets and Messengers sent by Allāh to guide humanity. Beginning with Ādam* (A) *and including Nūh* (A)*, Ibrāhīm* (A)*, Mūsa* (A)*, Īsa* (A)*, and the last and the final messenger Muḥammadﷺ. Throughout history, over 100,000 prophets were sent to various generations and regions, each with the mission of guiding people towards the path of righteousness. A messenger brings a new Sharīa, while a prophet follows an existing one.*

The prophets mentioned in Qur'ān: *Ādam* (A)*, Shīth* (A)*, Idrīs* (A)*, Nūh* (A)*, Hūd* (A)*, Sāleh* (A)*, Lūt* (A)*, Ibrāhīm* (A)*, Ismā'il* (A)*, Ishāq* (A)*, Yāqūb* (A)*, Yūsuf* (A)*, Ayūb* (A)*, Shu'ayb* (A)*, Mūsa* (A)*, Hārūn* (A)*, Zulkifl* (A)*, Dāwūd* (A)*, Sulayman* (A)*, Elias* (A)*, Alyasa* (A)*, Yūnus* (A)*, Zakariya* (A)*, Yahya* (A)*, Īsa* (A) *and Muḥammad ﷺ.*

Belief in the Day of Judgment: *This entails belief in the resurrection and the Day of Judgment when all individuals will be held accountable for their deeds. It is the Day of ultimate justice, when individuals will be rewarded with Paradise or punished with Hell according to their faith and actions.*

Belief in Predestination (Qadr): *To believe in divine decree, that Allāh has complete knowledge and power over all things. Everything occurs by His will and wisdom, while human beings are granted responsibility and choice in their actions.*

Aqīdah (articles of faith) remains unchanged over time, while Fiqh rulings have been updated through different messengers since Ādam (A) *and finalized by Allāh through Prophet Muḥammad ﷺ.*

Five Pillars of Islām - أركان الإسلام

« عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم، قَالَ - بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ »

«Narrated by Abdullah ibn Umar: The Messenger of Allāh ﷺ said, Islām is built on five pillars: Testifying that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, establishing Ṣalāh, giving Zakāt, performing Ḥajj to the House (Ka'ba), and fasting during Ramadān»

-Saḥīh Bukhari (2:1)

1. Shahāda: - Testimony of Faith.
2. Ṣalāh: - Five Daily Prayers.
3. Ṣawm: - Fasting during the month of Ramaḍān.
4. Zakāt: - Obligatory Charity.
5. Ḥajj: - Pilgrimage to Makka once for every able-Muslim.

Kalimat-al-Shahāda - كلمة الشهادة

A person who declares the Shahāda becomes a Muslim. Efforts should be made to articulate below Kalima al-Shahāda (testimony) correctly:

أَشْهَدُ أَنْ لَا إِلَـٰهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه

« Ašhadu an-lā ilāha illā Allāh, wa ašhadu anna Muḥammadan rasūlu-Allāh »

« I bear witness that there is no deity worthy of worship except Allāh, and I bear witness that Muḥammad is the Messenger of Allāh »

Shahāda should be recited with understanding, sincerity, and consciousness, followed by efforts to perform Ṣalāh and learn the fundamentals of Islām.

Shurūth (Conditions) of Kalima al-Shahāda:

1.Recite only the prescribed words of the Shahāda.
2.Maintain the correct order of the words.
3.Include the phrase "Ašhadu" (I bear witness) or an equivalent expression.
4.Understand the meaning and concept of the Kalima al-Shahāda.
5.Have no doubt about the matters stated in the Kalima al-Shahāda.
For one who is mute or speech-impaired, verbal recitation is not mandatory.

Farḍ (Obligations) of Kalima al-Shahāda:

1.Affirm the reality of Allāh's existence (Ḏat).
2.Acknowledge and confirm Allāh's attributes (Sifat).
3.Affirm Allāh's actions with purpose and awareness.

Islāmic Rulings - الأحكام الشرعيَّة

In Islām, deeds are categorized under five fiqh rulings:

1. Farḍ *-Compulsory: Allāh rewards believers for doing it, consequence for omission.*

a. Farḍ Ain: *Individual obligation. 5 Farḍ Ṣalāh, Ṣawm, Zakāt, Ḥajj etc.*
b. Farḍ Kifa: *Social obligation. If sufficient community members fulfill the obligation, others are exempt; if not, all members share responsibility (Sin). Example: Janāza Prayer.*

2. Sunnah *-Desirable: Allāh rewards for performing it, no consequence for omission.*

Other terms used: Nafl (supplementary) or Mandūb (encouraged) or Mustahab (preferred).

3. Harām *-Forbidden Sins. Allāh rewards believers for omitting it, consequence for action.*

4. Karāha *-Discouraged deed. Allāh rewards believers for omitting it, no consequence if acted.*

5. Halāl *- Permissible actions with no inherent reward or punishment. However, believers can earn rewards through good intentions, such as intending to use the energy for ibadah when eating good food.*

Readers also need to know below terms used in rulings:

***"Sharth"** or **"Shurūth"** represents **requisites** or **conditions**. A "Sharth" is a requirement for an act of worship or contract to be valid, ensuring correct performance according to Islāmic law.*

*A **"Rukn"** (integral or pillar) is an essential act within a ritual, crucial for its validity. If a Rukn is omitted, the ritual must be corrected or redone.*

Rukn, Farḍ and Wājib are synonymous in the Shāfii Maz'hab, except in the context of Ḥajj; where a Wājib act may be compensated with Fidya (expiation) if omitted, whereas a Farḍ or Rukn cannot be.

Signs used in this book:

(R) :Denotes Rukn or Integral.
(V) :Denotes Wājib or Obligatory.
(N) :Denotes Nafl or Supplementary.
(H) :Denotes Halāl.
(K) :Denotes Karāha.
(S) :Denotes Sharth or Requisite.
(D) :Scholarly advise for benefits (may not be traced to a Ḥadīth)
(Shāfii) :Ruling of al-Shāfii and may differ in other Mazhabs.

﴾ *Part of a Qur'ānic verse* ﴿

« *Excerpt from a Hadith* »

‹*Quotation from a Scholar*›

Major Sins - الكبائر

While there are consequences for sins, Allāh rewards Muslims for steering clear of sins. Being aware of sinful acts makes it easier to avoid them.

01. Shirk (Associating partners with Allāh).
02. Murder and suicide.
03. Ribā (Usury).
04. Sihr (Sorcery).
05. Zina (Fornication) and Sodomy.
06. Qadhf (false accusation of Zina).
07. Consuming Khamr (alcohol).
08. Fleeing the battlefield.
09. Disrespect to parents.
10. Breaking an oath.
11. Engaging in bribery.
12. Bearing false witness.
13. Mishandling the property of an orphan.
14. Theft.
15. Kazab (Telling and propagating lies).
16. Kibr (Hubris in Greek): Arrogance and looking down upon others.
17. Ghaybah (Backbiting): Speaking ill about someone not present.
18. Namima: Spreading gossip to sow discord between people.
19. Hasad (Envy and Jealousy).
20. Ẓulm (Oppression and Injustice).
21. Qati' al-Rahīm (Cutting off Family Ties).
22. Irtidad (Apostasy): Renouncing Islām in word, deed, or belief.
23. Kufr (Disbelief): Rejection or denial of any fundamental tenet of Islām.
24. Nifāq (Hypocrisy): Pretending to have faith or displaying devotion outwardly while concealing disbelief or insincerity in the heart. etc.
25. Fitna: Spreading discord, inciting violence, or causing division among people, particularly if they violate Islāmic principles of peace, unity, and justice.

The severity of these sins requires sincere repentance (Tawba), seeking Allāh's forgiveness, and making amends to those wronged when possible.

Purity - الطهارة

Muslims must ensure to be in a state of Tahārah (purity) before prayers. It involves the removal of najas substances and performing wudu' (ablution) or ghusl (full shower). Najas substances should not be on the person's body, clothes, prayer area, or anything carried by them.

Pure Water - الماء الطاهر

Tahūr water is pure itself and can purify other things. Water for Miswak, Wudu, Istinja, and Ghusl must be Tahūr (Pure), sourced from rivers, springs, wells, or clean tap water. It should be unaltered in color, odor, and taste, and free from impurities. Tahūr water is essential for ritual purity; using najīs water is not permissible. Rainwater, sea water, river water, well water, stream water, snow, hail, and Zamzam water are considered plain or unconditional and Tahūr water.

If the water is less than two Qulla (approximately 185 liters), impure objects should not be immersed in it, as it becomes impure merely by coming into contact with impurity. However, if the water reaches two Qulla, contact with impurity does not render it impure unless its color, taste, or smell changes — even slightly. In such a case, the water does not become pure again until the change disappears, either over time or by adding more pure water.

If the taste, color, or odor of water changes due to contact with a najīs substance, it is generally considered najīs and denatured, regardless of volume, whether small or large.

Purity from Filth - الطهارة عن نجاسة

Najas refers to filth or impurities such as urine, feces, blood, vomit, pus, and alcohol. Pre-seminal fluids (Wadiy and Madiy) are considered najas, excluding Maniy (semen and female ejaculate).

Najas does not purify itself except for wine turned into vinegar and dead animal skin when it is tanned.

The milk of non-edible mammals is najas, except for human milk, which is pure.

The urine of an exclusively breastfed baby boy under 2 years is classified as light najas, and its purification is achieved by pouring more water over the affected area than the quantity of urine spilled.

The dead bodies of all animals (except humans, jarād-locust, and fish) are najas.

A part severed from a living body is like its dead body: a severed human limb is pure, while a separated sheep's leg is najas, whether alive or dead. However, hairs and feathers from edible animals are not najas if shed while the animals are alive.

Blood from insects such as mosquitoes, which lack blood circulation, is considered light najas, and it can be purified simply by removal without requiring washing.

An impure area is purified by first removing the najas, then pouring water over the spot. Impurities like urine, blood, and dung are not purified unless their physical traces and characteristics are removed. If removal requires cleansers like soap, it must be used. However, if only the color or odor remains and is difficult to remove, it is excused—but if both persist or the taste remains, it is not purified.

Dogs and pigs are severe najas (Shāfii); if touched, the body or cloth must be washed seven times, one of which should be with water mixed with soil.

If impurity falls into solid fat or ghee, removing the affected part and surrounding area is sufficient; the rest remains pure. But if impurity falls into a liquid, like oil or juice, it cannot be purified.

Liquids like water or oil do not become impure by contact with a dead creature that has no flowing blood—like a fly or mosquito—unless the liquid changes. However, if a dead creature is deliberately thrown in, the liquid becomes impure, even if done by someone not legally accountable.

In prayer, one is excused for blood from boils, blisters, wounds and from creatures without flowing blood. A small amount of foreign blood is also excused.

Allāh has made Islām easy, with provisions for the wellbeing and safety of both individuals and communities.

Toilet Etiquettes - آداب الحمام

-Remove items with sacred inscriptions (Qur'ān, Names of Allāh, prophets, or angels) before entering the toilet.
-Do not enter the latrine barefoot or bareheaded.
-Enter the latrine with the left foot and exit with the right.
-Avoid looking at the genitals, toilet, or filth unnecessarily.
-Do not stand and urinate.
-Ensure that no urine splashes onto clothing or body. Urine splashes and mixed water are impure and require washing if splashed.
-Use designated covered spaces for relieving oneself, and avoid public areas, streets, pools, or under fruit trees.
-Refrain from reciting, reading, eating, drinking, speaking or zikr in latrine.
-Keep the toilet clean after use, or bury it in soil.

Istinja - الاستنجاء

Istinja is to clean oneself after relieving oneself. Wait until the last drops of urine have ceased, then thoroughly wash the private parts with ṭahūr water, using the left hand. Use a cleanser if needed. Using absorbent materials like toilet paper are permitted with three wipes, or more until clean—after which washing with water is recommended.

Dua before entering washroom (N)
بِسْمِ ٱللَّهِ، ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْخُبْثِ وَٱلْخَبَائِثِ
Bismillah *Allāhumma innī a'ūthu bika minal-khubthi wal-khaba-ith.*
In the name of Allāh*, O Allāh, I take refuge with you from evil and evil things.*

Dua after Istinja (N)
Be mindful not to recite the Qur'ān or mention Allāh's name while naked or in a lavatory:
اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ
Allāhumma tahhir qalbi mina-al-nifāqi wa ẖassin farji mina al-fawāhish.
O Allāh, purify my heart from hypocrisy and protect my private parts from indecencies.

Dua after exiting washroom (N)
غُفْرَانَكَ. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي
Ghufranaka *Alhamdulillah-illazi az'haba 'anni al-azā wa-'afānī*
I seek pardon from You*. All Praise be to Allāh, who has taken away from me discomfort and granted me relief.*

Siwāq - فرش الأسنان

Siwāk is used to brush teeth. It is held in the right hand, with the thumb and little finger underneath and the others on top. The Sunnah is to brush the teeth horizontally and the tongue vertically, starting from the upper right teeth (outer, then inner), then the lower right, followed by the upper and lower left, and finally to gently pass it over the roof of the mouth. It is Sunnah to use Siwāk before prayer, before bed, upon waking and after eating. The Prophet ﷺ used arāk (Salvadora persica) and encouraged its frequent use, especially before each Ṣalāh and wuḍū. Using bamboo or metal as a substitute is discouraged.

Ablution - الوضوء

Acts Harām without Wudu are: *Ṣalāh, Tawāf, handling Mus'haf. If necessary, a traveler may carry with other belongings or safeguard a misplaced Mus'haf without Wudu.*

Shurūt Al-Wudu

-Use Tahūr (pure, permissible) water.

-No barrier should prevent water from reaching the limbs of wudu.

-Water must flow over the limbs; not required where rubbing is prescribed.

-Patients experiencing continuous impurity must perform wudu for each obligatory prayer after its time enters.

Steps to perform Wudu

Step-1 : Niyyah (V) & **Wash Hands** (N)	
Action	Recitation
Sit (to avoid splash) at a clean place, facing the Qibla (N) *Form intention to perform Wudu.* *While saying Bismillah.. begin and, wash hands to wrists, thrice.* *Translation: I bear witness that there is no god but Allāh, alone without any partner, and I bear witness that Muḥammad is His servant and messenger. 'Praise be to Allāh who made water a purifier.'*	أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم نَوَيْتُ الْوُضُوءَ لِلَّهِ تَعَالَى *Transliteration: Bismillāhi Rahmāni Rahīm, nawaitu al-wudu lillāhi ta'ala* *Or* *Translation: I intend to perform Wudu for Allāh* *It is nafl to recite below throughout Wudu:* أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا *Transliteration: Ashhadu an-lā-ilāha illā-Allāh waḥdahu lā sharīka lahu, wa ashhadu anna Muḥammadan ʿabduhu wa rasūluhu, al-ḥamdu lillāhi allaḏī jaʿala-al-māʾa ṭahūra.* *Or Simply:* الحمد لله الذي جعل الماء طهورا *al-ḥamdu lillāhi allaḏī jaʿala-al-māʾa ṭahūra.*

Step-2 : Miswāq (N)
Brush the teeth using a Siwāk

Step-3 : Wash Mouth and Nose (N)
Rinse mouth and nose, thrice.

Step-4 : To Wash Face (V)
Wash face - with the intention of performing ablution - three times, top to chin, ear to ear.

Step-5 : To Wash Arms (V)
Wash arms to elbows, right then left, thrice. It is recommended to include the upper arms.

Step-6 : Masah - Wiping the Head (V)
Rub or wipe head with wet hands, front to back, then return, thrice.

Step-7 : Wiping ears (N)
Wipe visible parts of both ears together, thrice.

Step-8 : To Wash Feet (V)
Wash feet, including ankles; right then left.

X-Tartīb (V)
Follow specified order

Y-Extension (N)
Extend the washing area slightly. Avoid talking and wasting water.

Z- Dua After Wudu (N)
After Wudu it is Sunnah to recite this Dua while facing the Qibla, raising your hands and face towards the sky. أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم.
Transliteration: Ashhadu an la ilāha illa-Allāhu wahdahu lā sharīka lahu, wa-ashhadu anna Muḥammadan abduhu wa-Rasūluhu. Allāhumma aj'alni min-al-tawabīn, wa-aj'alni min al-mutatahhirīn, wa-aj'alni min 'ibadik al-salihīn. Subhanaka Allāhumma wa-bihamdika, ashhadu an la ilāha illa anta, astaghfiruka wa-atubu ilayk. *Translation: I bear witness that there is no god but Allāh, alone without partner, and I bear witness that Muḥammad is His servant and messenger. O Allāh, make me among those who repent, and make me among those who purify themselves, and make me among Your righteous servants. Glory be to You, O Allāh, and with Your praise. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.*

Wudu is invalidated by: *Discharge from private parts, flatulence, touching private parts with the palm, touching a non-mahram or spouse by the skin and loss of senses by deep sleep, fainting etc. The ablution is not invalidated by sleep if one remains seated with firm contact between buttocks and the ground until waking* (Shafii).

Tayammum - التيمم

Tayammum is required in place of Wudu or Ghusl when water is unavailable or cannot be used due to illness or injury. After performing Tayammum, only one obligatory prayer can be offered, though multiple Sunnah and funeral prayers are allowed. Tayammum must be renewed to perform another obligatory Ṣalāh.

Shurūth (Conditions) of Tayammum:

-Unable to use water.
-Remove impurities before performing Tayammum.
-Use clean soil, which produce dust.
-Perform Tayammum after the prayer time begins.
Tayammum is nullified if any condition becomes invalid before Ṣalāh.

Method of Performing Tayammum:

Step-1 : Niyyah (V)	
Action	Niyyah
Face the Qibla (N). *Use Miswaq.* *Say Bismillah, strike the earth along with the Niyyah. Combine it with wiping the face.*	أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم نويت التيمم لله تعالى *I intend to perform Tayammum instead of Wudu (or Ghusl) to fulfill Ṣalāh.*

Method of Striking the Earth (V)
If wearing a ring, it must be removed. Strike hands lightly on the pure earth. Then tap backside of the palm or wrist to remove excess sand. *It is Sunnah to keep the fingers spread apart and to have a fine layer of dust. Rubbing over an injury bandage is sufficient.*

Method of Rubbing the face (V)
Rub or wipe the face lightly with the palm, top to chin, ear to ear, including nose and beard.

Step-2 : Rub the Arms (V)
Strike the earth again, then wipe the right hand with the left and the left hand with the right, including the elbows.

X-Tartīb (V)
Follow the specified sequence.

Nullifiers of Tayammum:

-Tayammum is nullified when if any condition is invalidated before the Ṣalāh and the individual must perform Wudu or Ghusl.
-Any act that would break Wudu also breaks Tayammum.

Other Sunnah parts involved with Tayammum: If water is insufficient for full Wudu, use it for as much of the Wudu as possible, and perform Tayammum for the remaining parts. If an injury prevents the use of water, wash the unaffected areas, wipe over any bandage and perform Tayammum for the injured part only.

Shower - الغسل

The causes of major ritual impurity requiring Ghusl are six: “Janāba” from ejaculation or sex, menstruation (haidh), postnatal bleeding (nifas), childbirth, and the death of a non-martyr. It's advised not to trim hair or nails while in Janāba. To regain ritual purity, one must perform "ghusl" (shower) before engaging in acts of worship like Ṣalāh, Sujūd, Khutba, Tawāf, reciting Qur’ān, handling Mus'haf or staying in the Masjid. It is allowed to recite Qur’ānic verses as zikr, such as when riding:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

Steps to perform Ghusl:

<table>
<tr><th colspan="2">Step-1 : Niyyah (V)</th></tr>
<tr><th>Action</th><th>Recitation</th></tr>
<tr><td>Form the intention to perform Ghusl.</td><td>أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

For Janāba:
نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ الْجَنَابَةِ
For Haidh:
نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ الْحَيْضِ
For Nifas:
نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ النِّفَاسِ

[I intended to do Ghusl to remove the impurity from Janāba or Haidh or Nifas]

Or common Niyyah will suffice for any of above:
نَوَيْتُ أَدَاءَ فَرْضِ الْغُسْلِ
[I intend to perform the obligatory ghusl]</td></tr>
</table>

Step-2 : Istinja (N)
Urinate and Perform Istinja.

Step-3 : Wudu (N)
Perform Wudu. Face the Qibla during Wudu and Ghusl.

Step-4 : Wash entire body (V)
Pour water over the entire body. Start from the head and move from right to left. Use cleansers and scrubber where required. Wash whole body 3 times. Ensure water reaches all external accessible parts.

Step-5 : Supplications after Ghusl (N)
After Ghusl, recite the post-ablution supplications.

In Wudu and Ghusl, it is advised to use minimal yet adequate water. Islām advises against self-harm and unnecessary obsession (waswasa). Those struggling with doubts should trust that their first attempt will be accepted by Allāh through His mercy, as there is no guarantee that a repeated attempt will be accepted.

Tashdhib - تَشْذِيب

The Sunnah way of grooming hair for men is to keep it long but above the shoulder line, maintain an even cut, or shave it completely. Applying oil and dyeing white beard and hair red or yellow is Sunnah.

It is recommended to trim nails on Thursday, Monday, or Friday morning. Begin with the index finger of the right hand to the pinky, then the thumb; then from the left pinky to the thumb. For the feet, start from the right pinky toe to the left pinky toe in order.

Men should trim their mustaches and avoid overlapping the lips and groom their beards. Keeping a beard ideally to a fist-hold length or longer is Sunnah for men, while completely shaving it is disliked (Karāha Tahrīm). Adults should remove axillary and perineal hair by shaving, tweezing, or similar methods—ideally weekly, and it is makrūh to exceed forty days. It is Sunnah for men to cover the head and to wear a silver ring on the pinky.

It is Sunnah to wear perfume before Ṣalāh. While fasting, applying perfume between Fajr and Maghrib is makrūh (disliked).

Dua when wearing a new garment:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Al-ḥamdu lillāhi alladhī kasānī mā uwārī bihi ʿawratī wa atajammalu bihi fī ḥayātī.

Dua when wearing a garment:

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي كَسَانِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وما تأخَّرَ

Al-ḥamdu lillāhi alladhī kasānī hādhā, wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah. Ghufira lahu mā taqaddama min dhanbihi wa mā taʾakhkhar.

Dua when looking at mirror:

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allāhumma kamā ḥassanta khalqī fa-ḥassin khuluqī.

Prayer - الصلاة

Ṣalāh is the act of entering into the presence of your Lord and the best form of intimate discourse with Allāh. During Ṣalāh, clear your mind of past and future thoughts, focusing on recitations and connecting with Allāh.
For Ṣalāh, there are 5 شُرُوط (requisites), 14 فُرُوض (obligations), and سُنَن (recommendations).

Requisites of Ṣalāh - شروط الصلاة

01.Tahārah (Ritual Purity): *Wudu (for minor impurity) and Ghusl (for major impurity).*

02.Purity from najas: *Prayer area, clothing, and the body must be clean.*

03.Cover the ʿawrah:
-Women must cover entire body except face and hands during prayer.
- Men must cover from the navel to the knees. Covering the head is Sunnah. Ensure the clothes remain above the ankles and that the ʿawrah is not exposed during bowing or prostration.

04.Timing: *Perform Ṣalāh within prescribed time frame. Below are the five obligatory prayers:*
Fajr: *2 Rak'a (Units), from dawn (Fajr al-Ṣādiq) to before sunrise.*
Ẓuhr: *4 Rak'a, after midday. After the sun passes its zenith until an object's shadow equals its length.*
Asr: *4 Rak'a, from end of Ẓuhr until sunset.*
Maghrib: *3 Rak'a, after sunset until red twilight disappears.*
Isha: *4 Rak'a, performed after twilight until Fajr al-Ṣādiq.*
05.Qibla: *Face the direction of the Ka'ba during prayer.*

Azān and Iqāma - الأذان والإقامة

Al-Adān: Meaning/Reply	الأَذَان
Allāh is the Greatest, Allāh is the Greatest. مَرْحَبًا بِقَائِلٍ عَدْلًا، مَرْحَبًا بِصَلَاةٍ وَأَهْلًا اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ *Allāhu akbar, Allāhu akbar* (x2)
I testify there is no deity but Allāh *Reply:* أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ *ašhadu an-lā ilāha illā -allāh* (x2)
I testify Muḥammad is the Messenger of Allāh *Reply*: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه *ašhadu anna Muḥammadan rasūl-allāh* (x2)
Hasten to the Ṣalāh *Reply*: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه	حَيَّ عَلَى الصَّلَاةِ *ḥayya alā-ṣ-ṣalāh* (x2)
Hasten to the salvation *Reply*: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه	حَيَّ عَلَى الْفَلَاحِ *ḥayya alā-l-falāḥ* (x2)
Prayer is better than sleep *Reply*: صَدَقْتَ وَبَرِرْتَ *sadaqta wa barirta*	***only for Fajr prayer:*** الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *aṣ-ṣalātu qairu-m-mina-nawm* (x2)
Allāh is the Greatest, Allāh is the Greatest *Reply*: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ *Allāhu akbar, Allāhu akbar* (x1)
There is no deity but Allāh *Reply*: لا إِلٰهَ إِلَّا اللَّهُ	لا إِلٰهَ إِلَّا اللَّهُ *lā ilāha illā-allāh* (x1)

Al-Iqāma: Meaning/Reply	**الإقَامَة**
Allāh is the Greatest, Allāh is the Greatest. *Reply:* اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ *Allāhu akbar, Allāhu akbar* (x1)
I testify there is no deity but Allāh *Reply:* أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ *ašhadu an-lā ilāha illā -allāh* (x1)
I testify Muḥammad is the Messenger of Allāh *Reply*: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه *ašhadu anna Muḥammadan rasūl-allāh* (x1)
Hasten to the Ṣalāh *Reply:* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه	حَيَّ عَلَى الصَّلَاةِ *ḥayya alā-ṣalāh* (x1)
Hasten to the salvation *Reply:* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّه	حَيَّ عَلَى الْفَلَاحِ *ḥayya alā l-falāḥ* (x1)
Prayer is to begin, Prayer is to begin. *Reply*: أَقَامَهَا اللَّهُ وَأَدَامَهَا وجَعلَني مِن صالحِي أهلِها *Aqamah'Allāhu wa'adāmahā wa ja'alani mina salihi ahliha*	قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ *qad qamati-ṣalātu, qad qamati-ṣalāh* (x2)
Allāh is the Greatest, Allāh is the Greatest. *Reply*: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ *Allāhu akbar, Allāhu akbar* (x1)
There is no deity but Allāh *Reply*: لا إِلٰهَ إِلَّا اللَّهُ	لا إِلٰهَ إِلَّا اللَّهُ *lā ilāha illā-allāh* (x1)

Dua after the Azān and Iqāma (N)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، وَارْزُقْنَا
شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Transliteration: Allāhumma rabb hāzihi ad-da'wat at-tāmmah wa-sSalāti al-qaimah, āti Muḥammadan al-wasīlata wal-fadīlata wa'darajata ar-rafi'ah, wab'athhu maqaman mahmoodan-alladhi wa'adtahu, warzuqna shafa'atahu yawm-al-qiyamah, innaka la tukhliful mi'ād.

Translation: O Allāh, Lord of this perfect call (Adhan) and the established prayer, grant Muḥammad the intercession and favor, and the highest place of honor, and raise him to the praised station You have promised him. Grant us his intercession on the Day of Resurrection; surely You never fail in Your promise.

After this dua, it is also Sunnah to recite Ayat Al Kursi.

It is Sunnah for Men to recite the Azān and Iqāma before Farḍ prayers. While for women it is only the Iqāma. It is recommended to recite Ayat al-Kursi between the Azān and the Iqāma, as it is reported: "Whoever recites it between the call to prayer and the Iqāma, the sins between the two prayers will not be recorded against him."

بسم الله الرحمن الرحيم

ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ
إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ
حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

Steps of Ṣalāh - خطوات الصلاة

There are 14 فُرُوض (obligations) for Ṣalāh:

01.Niyyah
02.Takbīrat al-Iḥrām (Takbīr Tahrima)
03.Qiyam- Stand for Farḍ Ṣalāh: One must stand for Ṣalāh if able; otherwise, sit, and if unable, lie down and pray. Nafl prayer can be performed seated, but the reward is less than standing.
04.Recite Sūrah al-Fātiha in each Rak'a
05.Ruku
06.Iʿtidāl
07.Perform 2 Sujūd
08.The Sitting between 2 Sujūd
09.Tuma'nina- Pause in Rukūʿ, Iʿtidāl, Sujūd, and the sitting position.
10.Recite TashaHud in the final Rak'a
11.Recite Salāt-al-Nabi (S) recitation of TashaHud in the final Rak'a
12.To be seated for TashaHud and Salāt-al-Nabi (S)
13.Say One Taslīm
14.Tartīb

It is preferred to stand behind a wall or pole (three cubits high).

***Niyyah:** Form the intention to perform specific prayer followed by Takbīr Tahrima, specifying whether it is Farḍ or Nafl. Including Adā' or Qaḍā', the number of Rak'as, facing the Qibla, and for the pleasure of Allāh is Sunnah. Verbalizing the intention is Sunnah, not obligatory. Niyyah is preferred in Arabic, but translation allowed. In Ṣalāh (from Takbīr to Taslīm), Recitations, Dua, and Azkār must be in Arabic.*

It is advised to contemplate on the recitations, as Allāh says: ﴿Do they not then reflect upon the Qur'ān?﴾ -for reflection perfects humility in prayer.

Step-1 (Niyyah) : (V)	
Position - Standing	**Recitation**
 *Niyyah followed by Takbīr Tahrima.* *Look at the position of Sujūd throughout the Ṣalāh.*	*Elaborated version of Niyyah:* **For Fajr:** أُصَلِّي فَرْضَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ مُتَوَجِّهًا إِلَى القِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى *Uṣalli farḍa ṣalāti-al-ṣub'ḥi rak'atayni mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi taʿālā.* **For Ẓuhr:** أُصَلِّي فَرْضَ صَلَاة الظُّهْرِ أَرْبَعَ رَكَعَاتٍ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى *Uṣalli farḍa ṣalāta-al-ẓuhri arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi taʿālā.* **For Asar:** أُصَلِّي فَرْضَ صَلَاةِ العَصْرِ أَرْبَعَ رَكْعَاتٍ مُتَوَجِّهًا إِلَى القِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى *Uṣalli farḍa ṣalāti-al-asari arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi taʿālā.*

<table>
<tr>
<td>Shortest version of Niyyah:

Uṣalli farḍa (aṣ-ṣubḥi, a-ẓuhri, al-asari, al-maghribi or al-isha'i)

[I intend to perform the Fajr, Ẓuhr, Asar, Maghrib or Isha prayer]</td>
<td>For Maghrib:

أُصَلِّي فَرْضَ صَلَاةِ المَغْرِبِ ثَلَاثَ رَكْعَاتٍ مُتَوَجِّهًا إِلَى القِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى

Uṣalli farḍa ṣalāti-al-maghribi thalata rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi taʿālā.

For Isha:

أُصَلِّي فَرْضَ صَلَاةِ العِشَاءِ أَرْبَعَ رَكْعَاتٍ مُتَوَجِّهًا إِلَى القِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى

Uṣalli farḍa ṣalāti-l-isha'i arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi taʿālā.</td>
</tr>
<tr>
<td colspan="2">Niyyah Translation: I intend to perform the (two, three or four) units of the obligatory (Fajr, Ẓuhr, Asar, Maghrib or Isha) prayer, facing the qibla, (with the imām), (on time), for Allāh.

Niyyah can be in any language, but any verbal utterance in Ṣalāh from Takbīr to Salām must be in Arabic.</td>
</tr>
</table>

Step-2 (Takbīrat al-Iḥrām): (V)	
Action- Transition	**Recitation**
Stand > do Niyyah > raise both hands with thumbs to earlobe level, palms facing the Qibla. Say "Allāhu Akbar," > then place the hands between the chest and navel, grasping the left wrist with the right. *-Look at the position of Sujūd throughout the Ṣalāh.*	اللَّهُ أَكْبَرُ *"Allāhu Akbar"*
Say "Allāhu Akbar" when transitioning between postures, except when moving from Rukū to I'atidāl and in Taslīma.	

<table>
<tr><th colspan="2">Step-3 (Qiyam) : (V)</th></tr>
<tr><th>Position - Qiyam</th><th>Recitation</th></tr>
<tr><td>Dua Iftitah (N):
To introduce yourself humbly before Allāh by declaring His greatness. This serves as an opening for your conversation with Allāh.</td><td>وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.
Wajjahtu wajhiya lilladhī faṭara as-samāwāti wa-l-arḍa ḥanīfan musliman wamā anā min-al-mushrikīn, inna ṣalātī wa nusukī wa maḥyāya wa mamātī lillāhi rabbi-l-ʿālamīn, lā sharīka lahu wa bidhālika umirtu wa-anā mina-l-muslimīn.
OR
اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا
Transliteration: Allāhu ʾakbar kabīran wa-l-ḥamdu li-llāhi kathīran wa-subḥāna llāhi bukratan wa-ʾaṣīlā.</td></tr>
<tr><td colspan="2">Translation: “I have turned my face sincerely towards Him Who created the heavens and the earth, being upright, and I am not one of the polytheists. Surely my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of all the worlds. He has no partner. Thus, I have been commanded, and I am among the Muslims."

"Allāh is the Greatest, greatly, and praise be to Allāh, abundantly, and glory be to Allāh, morning and evening."</td></tr>
</table>

Step-4 (Fātiha-in every Rak'a): (V)	
Same Position - Qiyam	**Recitation**
Sūrah al-Fātiha (V)	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (N) بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٱهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ آمِين *A'udhu billahi mina-sh-shaytani rajīm.* *Bismillāhi al-Rahmāni a-Rahīm* *Alhamdu lillāhi Rabbil 'ālamīn* *Ar-Rahmāni al-Rahīm* *Māliki Yawmi-d'Dhīn* *Iyyāka na'budu wa iyyāka nasta'īn* *Ihdina-a-Sirātal-Mustaqīm* *Sirātal-lazīna an'amta 'alaihim ghayril-maghdoobi 'alaihim wala'd-dāallīn. -Āmen*
In Same Position- Qiyam	*In first 2 units recite another portion of Qur'ān* (N)
Translation: I seek refuge in Allāh from the accursed Satan. In the name of Allāh, the Most Gracious, the Most Merciful. Praise be to Allāh, Lord of all the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us on the Straight Path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray. Amen.	

A few short Sūrahs are given below:

Sūrah Al-Asr (سورة العصر)
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝
Transliteration: Wa al-'asr, Inna-l-insana lafi khusr, Illa alladhīna amanu wa 'amilu as-salihati wa tawasaw bil-haqqi wa tawasaw bis-sabr. *Translation: By time,Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.*

Sūrah Al-Kawthar (سورة الكوثر)
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝
Transliteration: Inna a'taynaka al-kawthar, Fasalli li rabbika wanhar, Inna shaniaka huwa al-abtar. *Translation: Indeed, We have granted you, [O Muḥammad], the abundance. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off.*

Sūrah Al-Nasr (سورة النصر)
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝
Transliteration: Iza ja'a nasrullahi wal-fat'h, Wa-ra'ayta annasa yadkhulūna fi dīnillahi afwaja, Fasabbih bihamdi rabbika wastaghfirhu innahu kana tawwaba. *Translation: When the victory of Allāh has come and the conquest, And you see the people entering into the religion of Allāh in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.*

Sūrah Al-Ikhlās (الإخلاص)
بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝
Transliteration: Qul huwa Allāhu ahad, Allāhu as-samad, Lam yalid, wa lam yulad, Wa lam yakun-lahu kufuwan ahad. *Translation: Say, "He is Allāh, [Who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."*

Sūrah Al-Falaq (الفلق)

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِن شَرِّ مَا خَلَقَ ۝ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Transliteration: Qul a'udhu birabbil-falaq, Min sharri ma khalaq, Wa min sharri ghasiqin idha waqab, Wa min sharri naffathati fil 'uqad, Wa min sharri hasidin idha hasad.

Translation: Say, "I seek refuge in the Lord of daybreak, From the evil of that which He created, And from the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies."

Sūrah An-Nas (الناس)

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَـٰهِ النَّاسِ ۝ مِن شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Transliteration: Qul a'udhu birabbin-nas, Malikin-nas, Ilahin-nas, Min sharril-waswasil-khannas, Alladhi yuwaswisu fi sudūrin-nas, Min al-jinnati wan-nas.

Translation: Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind, The God of mankind, From the evil of the whisperer who withdraws, Who whispers in the hearts of mankind, Among jinn and among mankind."

Step-5 (Ruku) : (V)	
Position - Rukū (Bowing)	**Recitation**
Keep back straight; *Men: Keep arms wider* *Women: Elbows close to the body*	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ *Subhana Rabbi-al-Adhīm Wabi-hamdihi* *Translation: Glory be to my Lord, the Most Great, and praise be to Him.*

Step-6 (I'atidāl) : (V)	
Position-Standing up from Ruku	**Recitation**
1 2	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ *Transliteration: "Sami'a Allāhu liman ḥamidah". Rabbanā laka al-hamdu mil'a as-samawati wa mil'al-ardi, wa mil'a ma shi'ta min shay'in ba'du.* *Translation: "Allāh hears those who praise Him". Our Lord, to You belongs all praise, filling the heavens and the earth, and filling whatever else You will.*

Dua Qunūt (Shāfii)	
In I'atidāl position of the final Rak'a	**Recitation**
Qunūt is recited on various occasions, typically during Fajr Ṣalāh. In i'atidāl position of final rakʿa, before Sujūd, raise your hands and recite this duā: 	اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ
Transliteration: Allāhumma-ih'dini' fiman hadait. Wa'afini' fiman 'afait. Wa tawallani' fiman tawallait. Wa bārik li fima a'atoit. Wa qini sharra ma qadhait. Fa-innaka taqdi wa la yuqdho 'alaik. Wa innahu lā yazillu man walait. Wa la ya'izzu man 'adait. Tabarakta Rabbanā wa ta'alait. Falak-al-hamdu 'alā mā qadhaita, astaghfiruka wa atabu ilaik. Wa sallAllāhu 'ala sayyidinā Muḥammadin Nabiyyil ummiyi wa 'ala ālihi wa sahbihi wasallam. Rabbi-ghfir warham wa anta qairu r-rahimīn. *Translation: "O Allāh, guide me among those You have guided, and grant me health among those You have granted health, and turn me away from those You have turned away, and bless me in what You have given, and protect me from the evil You have decreed, for indeed, You decree and*	

none can decree over You. And none is humiliated whom You have befriended, and none is honored whom You have opposed. You are blessed, our Lord, and exalted. To You belongs all praise, according to what You have decreed, and I seek Your forgiveness, and I repent to You. And may Allāh send blessings and peace upon our master Muḥammad, the unlettered Prophet, and upon his family and companions. O Lord, forgive and have mercy, for You are the Best of those who show mercy."

Step-7 (Sujūd): (V)	
Position – Sujūd/Prostration	**Recitation**
Contact Points (V): *Fingers of both feet (facing Qibla), knees, palms, forehead (uncovered), and nose tip* (N).	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ *Transliteration: Subhana Rabbi-al-A'alā Wabi-hamdihi* *Translation: "Glory be to my Lord, the Most High, and praise be to Him."*

Step-8 : (V)	
Sitting position between 2 Sujūd	**Recitation**
	اللَّهُ أَكْبَرُ رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَعَافِنِي *Transliteration: Rabbi ghfir lī, wa arḥamnī, wa'ajburnī, wa'arfaʿnī, wa arzuqnī, wa'ahdinī, wa ʿāfinī* *Translation: "My Lord, forgive me, and have mercy on me, and mend my affairs, and raise me, and provide for me, and guide me, and grant me health."*

Step-9 (Sujūd): (V)	
Position – Sujūd	**Recitation**
Women: Elbows close to body, touching thighs and abdomen. *Men: Keep arms wider, away from body.*	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ *Transliteration: Subhana Rabbi- al-A'alā Wabi-hamdihi* *Translation: "Glory be to my Lord, the Most High, and praise be to Him."*

<table>
<tr><th colspan="2">Pause</th></tr>
<tr><th>Position-Sitting Pause between two Rak’a (N)</th><th>Recitation</th></tr>
<tr><td>Left Right
This (Iftirāsh) is the recommended posture for all sittings except in the final TashaHud.</td><td>اللَّهُ أَكْبَرُ

Transliteration:
Allāhu Akbar</td></tr>
<tr><td colspan="2">Steps 1-9 form first Rak’a. Repeat Steps 3-9 for next Rak’a.
In the Second and Final Rak’a proceed for Step X.</td></tr>
</table>

<table>
<tr><th colspan="2">Step-X (TashaHud): (V)</th></tr>
<tr><th>Position-TashaHud (V)</th><th>Recitation</th></tr>
<tr><td>Recite TashaHūd in Sitting Position for second Rak’a and in final rak’a.

Sitting posture for TashaHud in final Rak’a:

Lift the right index finger, when recitation reach ‘Ash’hadu anlā ilāha illallāh’

Translation: "Greetings, blessings, prayers, and good deeds are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh. I bear witness that there is no god but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh. O Allāh, send blessings upon our master Muḥammad ﷺ .."</td><td>اللَّهُ أَكْبَرُ

التَّحِيَّاتُ، المُبارَكاتُ، الصَّلَوَاتُ، الطَّيِّباتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

At-Tahiyyatu-l-mubarakatu, as-salawatu-tayyibatu lillah. As-Salāmu alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh. As-Salāmu alayna wa’ala ibadillahis-sālihīn. Ashhadu an’la ilāha illAllāhu, wa ašhadu anna Muḥammadan -Rasūlullāh. Allāhumma salli ala Muḥammad..</td></tr>
<tr><td colspan="2">After Step-X in second Rak’a, repeat steps 4-9 for next Rak’a.
For the final Rak’a proceed to Steps Y,Z.</td></tr>
</table>

Step (Ṣalāt)-Y	
Position	**Recitation**
Ṣalāt Ibrāhīmiyyah and Dua (N) Left Right *.."and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious."* *"O Allāh, forgive me for what I have done in the past and what I will do in the future, what I have concealed and what I have made public, and whatever excesses I have committed, and what You know better about me than myself. You are the Expediter, and You are the Delayer. There is no god but You. O Allāh, I seek refuge in You from the punishment of the grave, from*	.. وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. *.. wa 'ala āli Muḥammadin, kama sallayta 'ala Ibrahīma wa 'ala āli Ibrahīma, wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kama bārakta 'ala Ibrahīma wa 'ala āli Ibrahīma fil 'ālamīna innaka Hamīdun Majid.* اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ *Allāhumma ighfirli ma qadhamthu, wa ma aqharthu, wa ma asrarthu, wa ma a'alanthu, wa ma asrafthu, wa ma anta a'alamu bihi minni innaka*

the punishment of the Hellfire, from the trials of life and death, and from the trial of the Antichrist."	*anta-al-muqadhimu, wa anta-al-mu'aqhiru, la lilāha illa anta, Allāhumma inni a'ūzu bika min azāb-il-qabri, wa min azāb-l'nār, wa min fitnathi-al-mahya, wa'l'mamāti wa min fitnathi-l-masih-al-dajjal.*
It is also Sunnah to recite in or after Ṣalāh> *Translation: "O Allāh, help me in remembering You, expressing gratitude to You, and in worshiping You excellently."*	اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ *Transliteration: Allāhumma a'innee 'ala zikrika wa shukrika wa husni 'ibadatik*

Step-Z (Taslīm): (V)	
Position - Taslīm	**Recitation**
Make Salutation towards right shoulder, then left. This completes the Ṣalāh. *Translation: May Peace and Mercy of Allāh be upon you.*	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ *Transliteration: Assalāmu 'alaykum wa rahmat-ullah.*
Tartīb-**(V)**: Follow specified order, from Takbīr to Taslīm.	

Sujūd Sahw (prostration of forgetfulness)	
Position - Sujūd	**Recitation**
One cannot return from a Wājib step to a missed Nafl step, unless it is to follow the imām. *It is a Sunnah to compensate for forgetfulness, errors, or doubts in the prayer with Sujūd Sahw.* *When doubtful about a Farḍ step, such as a missed Rak'a, compensate with an additional Rak'a; if a mistake is realized, perform two additional Sujūd after the TashaHud and before the Taslīm.*	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ *Subhana Rabbi- al-A'alā Wabi-hamdihi* AND سُبْحَانَ مَنْ لَا يَنَامُ وَلَا يَسْهُو *Subhana Man La Yanamu Wala Yas'hu* *Glory be to the One Who neither sleeps nor errs.*

Sajda Tilāwa (with intention) is Sunnah upon reciting a verse of Sajda.

Azkār after Ṣalāh - الأذكار بعد الصلاة

After Fajr and Maghrib, before moving the legs, it is Sunnah to recite:	
comprehensively	**Recitation**
None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.	لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (x10) *La ilāha illAllāhu, wahdahu lā sharīka lahu, lahu-l-mulku wa lahu-l-hamdu, yuhyi wa yumītu, wa huwa 'ala kulli shay'in qadīr.*
Oh Allāh, save me from the fire.	اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ (x7) *Allāhuma Ajirni mina-n-nār*

After every Farḍ Ṣalāh recite below (N):	
comprehensively	**Recitation**
I seek forgiveness from Allāh, the Great.	أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ *Astaghfiru Allāha al-ʿAẓīm* (x3)
The Eternal, The Most Gracious, The Most Merciful, there is no god but He, The Ever-Living, The Sustainer.	الْقَدِيمُ الْكَرِيمُ الرَّحِيمُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
O Allāh, You are Peace, and from you is peace. Blessed is He of majesty and honor.	اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
There is no god but Allāh, alone, without partner. To Him belongs all sovereignty and praise, and He is capable of all things.	لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
Oh Allāh, there is no preventing what You have given, and no provision what You have withheld, and no benefactor against Your decree.	اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ
There is no power and no strength except with Allāh, the Most High, the Supreme.	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
There is no god but Allāh, and we worship none but Him. His are the bounties, and His is the grace. And to Him belongs the best praise. There is no god but Allāh, sincere in religion to Him, even if the disbelievers may detest it.	لَا إِلٰهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلٰهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Comprehensively	**Recitation-** *Āyat ul-Kursi*
Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great	اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ *Allāhu la ilāha illa Huwa, Al-Hayyul-Qayyum, la ta'khudhuhu sinatun wa la nawm, lahu ma fi as-samawati wa ma fil-'ard. Man dhal-ladhi yashfa'u 'indahu illa bi-idhnihi? Ya'lamu ma baina aidihim wa ma khalfahum, wa la yuhituna bi shai'in min 'ilmihi illa bima sha'a. Wasi'a kursiyyuhus-samawati wal-arda, wa la ya'uduhu hifdhuhuma, wa Huwal-'Aliyyul-'Adhīm.*

comprehensively	Recitation
Glory be to Allāh	سُبْحَانَ اللَّهِ *Subhan Allāh* (x33)
Praise be to Allāh	الْحَمْدُ لِلَّهِ *Alhamdu lillah* (x33)
Allāh is the Greatest	اللَّهُ أَكْبَرُ *Allāhu akbar* (x34)
"There is no deity except Allāh, alone without any partners, His is the dominion and His is the praise, and He is over all things omnipotent."	لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *"La ilāha illa Allāh, wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadīr."*
There is no God, except Allāh	لَا إِلٰهَ إِلَّا اللَّهُ *La ilāha illa Allāh* (x10)
الفاتحة، الاخلاص، المعوذتين	

Common Dua after Farḍ Ṣalāh (D)
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. حَمْدًا يُوَافِي نِعَمَهُ وَيُكَافِئُ مَزِيدَهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَخَطَايَانَا كُلَّهَا. اللَّهُمَّ أَنْعِشْنَا وَاجْبُرْنَا وَاهْدِنَا لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ. إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ تَوَفَّنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ. رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُوَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.
Transliteration: Alhamdu lillāhi rabbil 'alamīn. Hamdan yuwafi ni'amahu wa yukafi'u mazīdah. Allāhumma salli 'ala sayyidinā Muḥammadin wa 'ala āli sayyidinā Muḥammad. Allāhumma ighfir lana zunūbana wa khatāyana kullaha. Allāhumma an'ishna wa'jburna wa'hdina li salihil a'amali wal-akhlāq. Innahu la yahdi li salihiha wa la yasrifu sayyi'aha illa anta Tawāffana muslimina wa alhiqna bi-l-salihīn. Rabbanā zalamna anfusana wa in lam taghfir lana wa tarhamna lanakūnanna min al-qasirīn. Rabbanā atina fi'dunya hasanatan wa fil aqirati hasanatan wa qina 'azab an'nar. Rabbanā taqabbal minnā innaka anta-s-samī'ul alīm. Watub 'alayna innaka anta at-tawwabur rahīm.
Translation: Praise be to Allāh, the Lord of all the worlds. Praise that matches His blessings and rewards. O Allāh, bless Muḥammad ﷺ and the family of Muḥammad ﷺ. O Allāh, forgive our sins and all our shortcomings. O Allāh, revive us, mend us, and guide us to righteousness and good character. Indeed, none can guide to righteousness or avert evil except You. Cause us to die as Muslims and join the righteous. Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire. Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing. And forgive us; indeed, You are the Most Forgiving, the Most Merciful.

Dua after Fajr Ṣalāh (D)
اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا. اللَّهُمَّ اجْعَلْ صَبَاحَنَا هَـٰذَا صَبَاحًا مُبَارَكًا إِلَى الْخَيْرِ قَرِيبًا وَعَنِ الشَّرِّ بَعِيدًا لا خَاسِئًا وَلَا خَاسِرًا. اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ الصَّبَاحِ وَخَيْرَ الْمَسَاءِ وَخَيْرَ الْقَدْرِ وَخَيْرَ اللَّيْلِ وَخَيْرَ النَّهَارِ وَخَيْرَ مَا جَرَى بِهِ الْقَلَمُ. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ الصَّبَاحِ وَشَرِّ الْمَسَاءِ وَشَرِّ الْقَدْرِ وَشَرِّ اللَّيْلِ وَشَرِّ النَّهَارِ وَشَرِّ مَا جَرَى بِهِ الْقَلَمُ. اللَّهُمَّ اجْعَلْ صَبَاحَنَا هَـٰذَا صَبَاحَ الصَّالِحِينَ، وَأَلْسِنَتَنَا أَلْسِنَةَ الذَّاكِرِينَ، وَقُلُوبَنَا قُلُوبَ الْخَاشِعِينَ، وَأَبْدَانَنَا أَبْدَانَ الْمُطِيعِينَ، وَأَعْمَالَنَا أَعْمَالَ الْمُتَّقِينَ، وَنَبِّهْنَا عَنْ نَوْمَةِ الْغَافِلِينَ. اللَّهُمَّ شَارِكْنَا فِي دُعَاءِ الْمُؤْمِنِينَ، وَشَارِكْنَا فِي دُعَاءِ الصَّالِحِينَ، رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.
Transliteration:" Allāhumma innā nas'aluka ʿilman nāfiʿan, wa rizqan ṭayyiban, wa ʿamalan mutaqabbalan. Allāhumma ij'al sabahana hāza sabahan mubarakan ila al-qairi qariban wa'ani-l-sharri ba'idan la khasi'an wa la khasira. Allāhumma Innā nas'aluka qaira al-sabahi wa qaira al-masai wa qaira al-qadri wa qaira al-layli wa qaira al-nahari wa qaira ma jara bihi al-qalam. Allāhumma Innā na'udhu bika min sharri al-sabahi wa sharri al-masai wa sharri al-qadri wa sharri al-layli wa sharri al-nahari wa sharri ma jara bihi al-qalam. Allāhumma ij'al sabahana hāza sabaha al-sālihīn, wa al-sinatina alsinata al-zākirin, wa qulūbana quluba al-khashi'in, wa abdanana abdana al-muti'in, wa a'malna a'mala al-muttaqin, wa nabbihna 'an nawmati al-ghafilin. Allāhumma sharikna fi du'a' al-mu'minin, wa sharikna fi du'a' al-sālihīn, Rabbanā ighfir lana wa li-iqwanina alladhīna sabquna bi-l-īmāni, wala taj'al fi qulūbina ghillan lilladhina amanu, Rabbanā innaka ra'ufun rahīm."
Translation: "O Allāh, I ask You for beneficial knowledge, wholesome provision, and accepted deeds. O Allāh, make this morning a blessed morning, bringing us near to goodness and far from evil, without disgrace or loss. O Allāh, we ask You for the best of mornings, the best of evenings, the best of destinies, the best of nights, the best of days, and the best of

what is written with the pen. O Allāh, we seek refuge in You from the evil of the morning, the evil of the evening, the evil of destiny, the evil of night, the evil of day, and the evil of what the pen writes. O Allāh, make this morning the morning of the righteous, our tongue the tongue of those who remember You, our hearts the hearts of the humble, our bodies the bodies of the obedient, our deeds the deeds of the righteous, and awaken us from the sleep of the heedless. O Allāh, share us in the supplication of the believers, and share us in the supplication of the righteous. Our Lord, forgive us and our brothers who preceded us in faith and do not put resentment in our hearts for those who have believed. Our Lord, indeed, You are Kind and Merciful."

Dua after Ẓuhr Ṣalāh (D)
اللَّهُمَّ اكْتُبْ لِكُلِّ وَاحِدٍ مِنَّا بَرَاءَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَخَلَاصًا مِنَ الْحِسَابِ وَجَوَازًا عَلَى الصِّرَاطِ وَنَصِيبًا مِنَ الْجَنَّةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.
Transliteration: "Allāhumma iktub li-kulli wahidin minnā bara'atan mina al-nari wa amanan min al-'adhabi wa khalasan min al-hisabi wa jawazan 'ala al-sirati wa nasīban min al-jannati wa-l-fawza bi-l-jannati wa-l-najata mina-l-nār."
Translation: "O Allāh, decree for each one of us protection from the Fire, safety from the punishment, exemption from accountability, passage over the Bridge (Sirat), a share of Paradise, attainment of Paradise, and deliverance from the Fire."

Dua after Asar Ṣalāh (D)

اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةً فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَةً فِي الرِّزْقِ، وَصِحَّةً فِي الْجِسْمِ. إِلٰهِي تَوْبَةً قَبْلَ الْمَوْتِ، وَرَاحَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ. يَا سَامِعَ كُلِّ صَوْتٍ، هَوِّنْ عَلَيْنَا سَكَرَاتِ الْمَوْتِ. اللَّهُمَّ ارْحَمْ عَلَيْنَا بِالْإِيمَانِ عِنْدَ الْمَوْتِ. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.

Transliteration: Allāhumma innā nas'aluka salāmatan fī-l-dīni, wa ‘āfiyatan fīl-jasadi, wa ziyādatan fīl-‘ilmi, wa barakatan fīl-rizqi, wa ṣiḥḥatan fīl-jism. Ilāhi, tawbatan qabla al-mawt, wa rāḥatan ‘inda al-mawt, wa maghfiratan ba‘da al-mawt. Yā sāmi‘a kulli ṣawtin, hawwin ‘alaynā sakarāti al-mawt. Allāhumma irḥam alynā bil-īmāni ‘inda al-mawt. Rabbanā ighfir lanā wa li-ikhwāninā alladhīna sabaqūnā bil-īmāni, wa lā taj‘al fī qulūbinā ghillan lilladhīna āmanū, Rabbanā innaka ra’ūfun raḥīm.

Translation: O Allāh, I ask You for safety in our religion, health in our bodies, and an increase in knowledge, and blessings in our sustenance, and strength in our bodies. My God, grant us repentance before death, and comfort at the time of death, and forgiveness after death. O Hearer of every voice, make the pangs of death easy upon us. O Allāh, have mercy on us with faith at the time of death. Our Lord, forgive us and our brothers who have preceded us in faith, and do not place in our hearts any hatred towards those who have believed. Our Lord, indeed You are Most Kind and Most Merciful.

Dua after Maghrib Ṣalāh (D)

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ. اللَّهُمَّ لَا تُؤَاخِذْنَا بِسُوءِ أَعْمَالِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا، وكُفَّ أَيْدِيَ الْكَافِرِينَ وَالْمُنَافِقِينَ وَالظَّالِمِينَ عَنَّا، يَا خَفِيَّ الْأَلْطَافِ، نَجِّنَا مِمَّا نَخَافُ. اللَّهُمَّ يَا غَنِيُّ، يَا حَمِيدُ، يَا مُبْدِئُ، يَا مُعِيدُ، يَا رَحِيمُ، يَا وَدُودُ، أَغْنِنَا بِحَلَالِكَ عَنْ حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Transliteration: Allāhumma lā taqtulnā bighaḍabika, wa lā tuhliknā bi‘adhābika, wa ‘āfinā qabla dhālik. Allāhumma lā tu’ākhidhnā bisū’i a‘mālinā, wa lā tusalliṭ ‘alaynā man lā yarḥamunā, wa kaffi aydiya al-kāfirīna wa al-munāfiqīna wa al-ẓālimīna ‘annā. Yā khafiyya al-alṭāf, najjinā mimmā nakhāf. Allāhumma yā ghanīyyu, yā ḥamīdu, yā mubdi’, yā mu‘īd, yā raḥīm, yā wadūd, aghninā biḥalālika ‘an ḥarāmik, wa biṭā‘atika ‘an ma‘ṣiyatika, wa bifaḍlika ‘amman siwāk. Rabbanā ātinā fīl-dunyā ḥasanatan, wa fīl-āqirati ḥasanah, waqinā ‘adhāba al-nār.

Translation: O Allāh, do not destroy us with Your anger, and do not ruin us with Your punishment, and grant us well-being before that. O Allāh, do not hold us accountable for our bad deeds, and do not place over us those who will not show us mercy, and keep the hands of the disbelievers, hypocrites, and oppressors away from us. O the Most Subtle in kindness, save us from what we fear. O Allāh, O Self-Sufficient, O Praiseworthy, O Originator, O Restorer, O Most Merciful, O Most Loving! enrich us with Your lawful sustenance over the forbidden, with Your obedience over disobedience, and with Your grace so that we depend on none but You. Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Dua after Isha Ṣalāh (D)
اللَّهُمَّ احْفَظْنَا فِي ظُلْمَةِ اللَّيْلِ كَمَا حَفِظْتَنَا فِي ضَوْءِ النَّهَارِ، وَاصْرِفْ عَنَّا بَلاءَ اللَّيْلِ كَمَا صَرَفْتَ عَنَّا بَلاءَ النَّهَارِ، وَاحْشُرْنَا مَعَ الْأَبْرَارِ، وَاجْعَلْ مُنْقَلَبَنَا إِلَى دَارِ الْقَرَارِ، وَنَجِّنَا مِنَ النَّارِ، بِحَقِّ النَّبِيِّ الْمُصْطَفَى الْمُخْتَارِ، وَاعْفُ عَنَّا يَا غَفَّارُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
Transliteration: "Allāhumma ihfazna fi zhulmati al-layli kama hafiztana fi daw'i al-nahar. Wa’sref 'anna bala'a al-layli kama sarafata 'anna bala'a al-nahari, wahshurna ma'a al-abrari, waj'al munqalabana ila dari al-qarar. Wanajjina min al-nar. Bihaqqi-nabiyyi al-mustafa al-mukhtar. Wa'fu 'anna ya Ghaffar. Bi-raḥmatika yā arḥama ar-rāḥimīn."
Translation: "O Allāh, protect us in the darkness of the night as You have protected us in the light of day. Keep away from us the afflictions of the night as You have kept away from us the afflictions of the day. Gather us with the righteous. Make our end in the abode of certainty. Save us from the Fire, by the right of the chosen Prophet. Forgive us, O Most Forgiving. By Your mercy, O Most Merciful of the merciful."

Invalidators of Ṣalāh - مبطلات الصلاة

Ṣalāh is invalidated by the following factors:

-Violating any of the Shurūt (conditions) of Ṣalāh.

-Intentionally deciding to leave or hesitating to continue Ṣalāh.

-Intentionally eating or drinking during Ṣalāh.

-Deliberately omitting a Rukn (integral) of Ṣalāh. If a Rukn is missed unintentionally, it must be made up immediately upon remembering-before reaching the same Rukn in the next rak'a. If he remembers it in time, he compensates the missed pillar and all actions in between is nullified. If Taslīm is forgotten, it must be performed immediately upon remembering-provided no invalidating act has occurred.

-Deliberately adding an extra physical Rukn, such as Rukū or Sujūd. Adding a verbal Rukn-such as repeating Fātiha-does not invalidate Ṣalāh.

-Doubting the intention or Takbīrat al-Iḥrām, unless the doubt is resolved quickly before a long pause or before entering a Rukn.

- Uttering two letters or one meaningful letter. The prayer is not invalidated by a small amount of speech made forgetfully. Zikr and Duā in Arabic are allowed during prayer.

- Making three consecutive movements with a heavy limb (like the hand or foot) invalidates the prayer. Non-consecutive movements, or many movements with a light limb (like the finger, eyelid, lip, or the tongue inside the mouth), do not invalidate Ṣalāh.

Yawning and non-invalidating movements with the heavy limb are disliked in Ṣalāh, and movements with the light limb are contrary to preferable.

Manners of Congregation - آداب الجماعة

-Praying in congregation is superior to praying alone by 27 degrees.
-When the Azān is heard, prepare to attend the congregational Ṣalāh.
-Walking calmly to the prayer is preferred, except when fearing missing Jumuʻa.
-Imām is the leader; ma'mūm is the follower. One follower stands to the imam's right, slightly behind. If a second joins, he stands to the left; after the opening takbīr, both steps back to form a row behind him. If two or more join from the start, they form a straight row behind the Imām with shoulders and heels aligned. A new row is formed only after the previous one is complete. If someone is alone in a row, he may invite a person from the front row to join him.
-Only an Imām recites the transition Takbīrs aloud. An individual male and the Imām recite Qur'ān aloud in the first two rakʻas of Maghrib, Ishā, Fajr, and the Qunūt. Women respond silently, while men say 'Amīn' aloud after the imām's audible recitation of Fātiha and Qunūt. In audible prayers, the follower recites only Fātiha and for the Surah-he listens to the imam.

-The follower does not move to the next action before the imam.
-The imām should give considerable time for the followers.
-The Sunnah parts are compensated by the imām for followers.

-The Imām carries the responsibility of Fātiha for the latecomer. If you join during rukūʻ, after your opening Takbīr, bow; if you reach rukūʻ with a moment of stillness, the rakʻa counts. If not, recite until the Imām bows, then bow with him without completing the Fātiḥa. If a Rakʻa is missed, it must be made up after the imām concludes Ṣalāh.

-Congregation is recommended for women as well. If a woman prays behind a male relative (husband, brother, etc.), she stands behind him with extra distance. The row priority is men, children, then women. If only women pray in together, their Imām stands slightly ahead in the middle. However, praying at home is better for women. Prophet ﷺ said: «Their homes are better for them..». The wives and daughters of the Prophet ﷺ did not attend congregational prayers in the Masjid, neither day nor night.

Jumu’a Prayer - صلاة الجمعة

Attending Jumu'a is obligatory for every sane, adult, resident Muslim man. If he fears no harm, it is Harām for him to begin a long journey after Friday dawn if likely to miss Jumu'a. All conditions of Farḍ Ṣalāh apply to Jumu'a.

The Messenger ﷺ said:«Whoever neglects three Jumu'a prayers out of negligence, Allāh will place a seal over their heart» -Tirmidhi

«Whoever bathes on Friday, then goes to the Jumu‘a prayer, prays what is easy for him, then remains silent until the Imām finishes the khutba, and then prays with him, will have his sins forgiven from that Friday to the next, plus an additional three days» - Sahih Muslim

Shurūth (Conditions) specific to Jumu'a:
1.It must be held in a recognized part within the locality.
2.There should be no second Jumu'a in the same locality unless the first place cannot accommodate all; otherwise, the earlier of the two is correct.
3.It must be within the time of Ẓuhr prayer and after two Khutbas.
4.It must be performed with forty eligible attendees. It is also permissible to conduct Jumu‘a with at least 4 people on non-availability.
5.The first rak‘a must be performed in congregation. Whoever catches the rukū’ of the second rak‘a has caught Jumu‘a. ***Whoever arrives after the second rukū‘*** *has missed Jumu‘a: he joins the Imām with the intention of Jumu‘a, then after the Imām’s salām he completes* ***four rak‘a of Ẓuhr****.*

The Jumu'a is valid only after two sermons. The sermon has conditions, pillars, and recommendations.

Shurūt (Conditions) of Khutba:
1. It must be during the time of Ẓuhr prayer.
2. Cover Aurah.
3. Khateeb must be in a state of purity.
4. Deliver the Khutba, If able, in standing position.
5. The Khutba should be in the Arabic language.
6. Ensure at least 40 eligible men hear the Khutba.
7. Continuity in delivery of Khutba.

8. To sit and pause between the two Khutba.

Farḍ (Obligations) of Khutba:

1. Praise Allāh.
2. Send blessings upon the Prophet ﷺ
3. Encourage believers on Taqwa (God-consciousness).
4. Recite any one verse from Qur’ān in either of two sermons, preferably at the end of the first.
5. In 2nd sermon, seek Maghfira (Allāh’s mercy) for the believers.

Sunan (Recommendations) of Khutba:

1. Stand on a pulpit or any raised place.
2. Convey Salām at the entrance, approaching and ascending the pulpit.
3. Be seated till Azān is completed.
4. Face the people during both Khutba.
5. Lean on a sword or a staff in his left hand, place the right on the pulpit.
6. Conclude the first sermon with Sūrah Qāf or part of it.
7. Recite Sūrah Al-Ikhlas while sitting between the two sermons.
8. Imām to proceed to the mihrab immediately after the Iqāma.

Etiquettes of Jumu‘a:

1. Personal grooming and take ghusl (if no fear of breaking the fast).
2. Wear clean clothes (white preferred) and apply fragrance (if not fasting).
3. Avoid riding without reason; walk calmly.
4. From dawn, engage in i'tikaf at the masjid in anticipation of Jumu'a. It is recommended for Khatīb to delay arriving until the time of the Khutba.
5. Recite Sūrah Al-Kahf, increase Salāt-al-Nabi, Sadaqa and Dua on Friday.
6. Maintain silence during the Khutba and listen attentively.
7. Supplicate when the Khatīb sits between the two Sermons.

Khutba-1- *Example*
الحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. أُوصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ، فَإِنَّ تَقْوَى اللَّهِ خَيْرُ زَادٍ لِمَنْ أَرَادَ الْآخِرَةَ. قَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.   بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ   وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝
Translation: All praise is due to Allāh. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is no god but Allāh alone, with no partner or associate, and I bear witness that Muḥammad is His servant and Messenger. O Allāh, bless our master Muḥammad ﷺ and the family of our master Muḥammad ﷺ. I advise you and myself to have Taqwa (fear and mindfulness) of Allāh, for the Taqwa of Allāh is the best provision for those who seek the Hereafter. Allāh, the Exalted, said: "O you who have believed, fear Allāh as He should be feared and do not die except as Muslims." (Sūrah Al-Imran 3:102)   *“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” (Sūrah Asr)*

After first Khutba, sit, recite Surah Al-Ikhlas, then stand for second Khutba.

Khutba-2 - *Example*

الحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. نَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ، وَنَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ وَأَطِيعُوهُ، إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ، وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَاكُمْ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ. يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الأَحْيَاءِ مِنْهُمْ وَالأَمْوَاتِ. اللَّهُمَّ ارْحَمْنَا وَاغْفِرْ لَنَا، وَبَارِكْ عَلَيْنَا وَعَلَى جَمِيعِ الْمُسْلِمِينَ. اللَّهُمَّ أَصْلِحْ أَحْوَالَ الْمُسْلِمِينَ وَاجْمَعْ كَلِمَتَهُمْ عَلَى الْحَقِّ. اذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ يَزِدْكُمْ، وَاسْتَغْفِرُوهُ يَغْفِرْ لَكُمْ. وَأَقِمِ الصَّلَاةَ.

Translation: All praise is due to Allāh. We praise Him, seek His help, and ask for His forgiveness. We bear witness that there is no god but Allāh, and we bear witness that Muḥammad is the Messenger of Allāh. O Allāh, bless our master Muḥammad ﷺ and the family of our master Muḥammad ﷺ. O people, have Taqwa of Allāh and obey Him. Indeed, Allāh commands you to justice, excellence, and giving to relatives, and He forbids you from immorality, wrongdoing, and oppression. He admonishes you that you may take heed. O Allāh, forgive the Muslim men and women, and the believing men and women, the living and the dead. O Allāh, have mercy on us, forgive us, and bless us and all the Muslims. O Allāh, rectify the conditions of the Muslims and unite them upon the truth. Remember Allāh, He will remember you. Thank Him, He will increase you. Seek His forgiveness, He will forgive you. And establish the prayer.

After the Khutba, perform 2 units of Jumu'a prayer in congregation. The imām should recite Fātiha and recommended to recite another portion of the Qurʾān aloud in both units.

Concession for Traveler - الجمع والقصر

*A traveler is permitted to combine **(Jam')** Ẓuhr with 'Aṣr and Maghrib with Ishā and shorten **(Qaṣr)** the prayers of Ẓuhr, 'Aṣr, and Ishā to two units.*

***Qualification Criteria**:*
-The journey must be permissible, purposeful with a specific destination.
-One must exit beyond the boundary of the town he departs from.
-Prayer must be performed before entering the town he is traveling to.
-Journey must be marḥalatān (82 miles/132 km. Some scholars say 89 km).
-If he intends to stay at a destination (other than his hometown), his traveler status remains for up to 4-days (arrival & departure days excluded).

***Jam' (Combining 2 Prayers):** An eligible traveler can combine 'Ẓuhr and Asr' or 'Maghrib and Isha' together at the time of either prayer.*

***Jam' Taqdīm (Preponed)**: This means praying 'Aṣr during the time of Ẓuhr, and Ishā during the time of Maghrib. Its conditions are:*
-Intent to combine the two prayers during the first prayer.
-Tartīb - perform the prayers in their sequence.
-Continuity -without a significant interruption.

***Jam' Ta'khīr (Delayed):** This means praying Ẓuhr at the time of 'Aṣr, and Maghrib at the time of Ishā. Its condition is to intend to postpone and combine the prayers at the original time of the first prayer. In Jam' Ta'khīr, neither Tartib nor continuity is required (though recommended).*

***Qaṣr** is shortening the prayer of Ẓuhr, 'Aṣr, and Ishā as two rak'as each. Its two conditions are: -Intend to shorten at the opening takbīr, such as: "I intend to pray the shortened Ẓuhr prayer,.." or "…two rak'as." If one forgets this intention at the start, he must complete the full prayer.*
-Not to follow an Imām who is praying full.

Eligible travelers are advised to use the options of Jam' and Qaṣr, as they are concessions from Allāh. If one intended to delay and reached his destination before praying, he must pray both prayers in full, with no Qaṣr.

Prayer of the Sick - صلاة المريض

If one cannot stand independently, he may stand with support. If he cannot perform the obligatory prayer standing, he should pray sitting. Inability to stand includes difficulty standing, fear of worsening illness, or risk of fainting.

Sitting in the iftirāsh position is preferred (sitting on the left leg with the right foot upright). When performing rukū‘ while seated, he should lean forward until his forehead is level with the area in front of his knees.

*If he cannot sit, he should pray **lying on his side**, preferably **the right**. If that is not possible, he may pray **lying on his back**. If this is not possible, he should pray in whatever posture he can manage.*

*If he cannot bow fully, he bends forward as much as possible; if unable, he gestures with his **head**, then with his **eyes**, then with his **heart**. The same applies to prostration. If he cannot place his forehead on the ground, he lowers himself as able, making the prostration gesture lower than the bowing gesture.*

***Note:** The prayer never becomes waived for a sane, accountable Muslim as long as his mind remains sound.*

Prayer During Fear - صلاة الخوف

If a lawful fight breaks out, fear intensifies, or one flees permissibly from imprisonment, an enemy, or a wild beast - it is permitted to pray without facing the Qibla, to make many movements, while riding, or to perform bowing and prostration with gestures, with prostration being lower than bowing.

Ṣalāt al-Khawf during combat has several established forms:

1. When the enemy is in the direction of the Qibla

The Imām divides the group into two rows. He leads them in prayer:

- *When the Imām goes into prostration, one row prostrates with him for both prostrations, while the other stands guard.*
- *When the first row rises to qiyam, the guarding row performs their prostration and then joins the Imām.*
- *In the second rakʻa, the same sequence repeats but the guarding and praying roles are switched.*
- *At the end, the Imām sits for the TashaHud, both rows join him, and he gives salām.*

*This is the manner in which the Prophet ﷺ prayed at ʿ**Usfān**. It is also permissible to divide each row into subgroups for guarding (according to the stronger view).*

2. When the enemy is not in the direction of the Qibla

*The Imām leads the army in two **separate** groups. This is how the Prophet ﷺ prayed at **Baṭn Naḫl**.*

3. When the enemy is or not in the Qibla direction but there is a barrier.

One group stands guard while another prays with the Imām:

- *The Imām leads the first group in **one rak'a**. When the Imām rises for the second rak'a, that group separates and completes their prayer independently, then goes to guard.*
- *The second group then comes to pray behind the Imām. The Imām leads them in their remaining rak'a. When Imām sits for TashaHud, the second group stands to complete their remaining rak'a, then joins the waiting Imām for salām.*

*This is how the Prophet ﷺ prayed at **Dhāt ar-Riqā**ʿ.*

- *If the prayer is **Maghrib**, the first group prays **two rak'as** with him, and the second group **one rak'a**.*
- *For **four-rak'a prayers**, the Imām prays **two rak'as with each group**.*

4. When fear is overwhelming or combat is intense

*In this situation, one may pray **in any possible manner**: while walking, riding, with many movements if necessary, facing any direction. Gesturing for bowing and prostration (with prostration lower than bowing)*

Carrying weapons during such prayers is recommended. These concessions ensure the obligation of Ṣalāh is fulfilled even under the most difficult circumstances.

Nafl Prayers - صلوات النفل

Prayer is the best of bodily acts of worship. Its obligatory form is the best of obligations, and its voluntary (nafl) form is the best of voluntary acts. Nafl prayers compensates for deficiencies in obligatory prayers. They are of two types: those recommended to be performed in congregation and those not recommended in congregation.

Disliked times for Nafl prayer:
Outside the Ḥaram of Makka, it is strongly disliked to perform nafl prayers without reason, such as: General voluntary (nafl) prayers with no specific purpose and Prayers with a delayed reason (Istikhāra and Ihram)

1. *After Fajr until the sun rises about the length of a spear (about 20 minutes after sunrise)*
2. *When the sun is at its zenith (except on Fridays)*
3. *After ‘Asr until sunset*

Exceptions: *This prohibition do not apply to obligatory prayers and prayers performed for a valid reason, such as Tahiyyat al-Masjid or Wudu prayer.*

Voluntary prayers not prescribed to be performed in congregation are:

Sunan Rawātib - السنن الرواتب

The Rawātib (regular Sunnah prayers) are 22 rak‘as in total:

- *Four before Ẓuhr and four after*
- *Four before ‘Aṣr*
- *Two before Maghrib and two after*
- *Two before Ishā and two after*
- *Two before Fajr*

The emphasized (Mu'akkada) Sunnahs among them are 10 rak‘as:

- *Two before Fajr*
- *Two before Ẓuhr and two after*
- *Two after Maghrib*
- *Two after Ishā*

*It is permissible to perform the Sunnah prayers that come **before** a Farḍ prayer **after** it if necessary.*

Ṣalāt Tahiyyat - صلاة التحية

The two rak‘as of Tahiyyat (greeting) al-Masjid are recommended for anyone entering a Masjid, as long as they are not seated. They are missed by sitting, and it is disliked to omit them without an excuse.

Those who are unable to do so recite below 4 times:

سبحانَ اللهِ، والحمدُ للهِ، ولا إله إلا اللهُ، واللهُ أكبرُ ولا حَوْلَ ولاَ قُوّة إلا بالله العلي العظيم

Subḥān Allāh, al-ḥamdu lillāh, lā ilāha illā Allāh, Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh al-‘Aliyy al-‘Aẓīm.

Tahajjud Prayer - صلاة التهجد

Tahajjud is performed after Ishā and after waking up from sleep before Fajr. The last third of the night is more emphasized, and the best time is at the pre-dawn hours (sahar). There is no set limit to its rak'as. It has great virtues; it is the practice of the righteous. Tahajjud is achieved by praying Witr or any other prayer after waking from sleep. It is also recommended to make istighfar and supplication at that time.

Ḍuḥā Prayer - صلاة الضحى

The Prophet ﷺ said: "Each morning, charity is due on every joint of your body. Every tasbīḥ (Subḥān Allāh) is charity, every taḥmīd (Al-ḥamdu lillāh) is charity, every tahlīl (Lā ilāha illa Allāh) is charity, every takbīr (Allāhu akbar) is charity, enjoining good is charity, and forbidding evil is charity, and two Rak'as prayed in Ḍuḥā suffice for all this."- Ṣaḥīḥ Muslim, 720

*The time for Ḍuḥā (Ishraq) prayer begins when the sun rises above the horizon by the height of a spear (about 20 minutes after sunrise) and lasts until just before the sun reaches its zenith (**zawāl**).*

The minimum for Ḍuḥā prayer is two rak'as, and the maximum is eight, prayed in sets of two.

***Recommended Sūrahs after Fātiha:** Recite Sūrah **al-Shams** or Sūrah **al-Kāfirūn in the first** rakʿah and Sūrah **al-Ḍuḥā** or Sūrah **al-Ikhlāṣ in the second**.*
*If not choosing the above combinations: Recite **al-Kāfirūn in the first** rakʿah and **al-Ikhlāṣ in the second**.*

These two Surahs may then be repeated in any additional rak'as.

Tasbih Prayer - صلاة التسبيح

Tasbih Prayer consists of four Rak'as, with one taslim (which is preferable during the day) or with two taslims (which is preferable at night) and with the niyyah for Ṣalāt al-Tasbih. After Takbīrat al-Ihrām, recite A'udhu Billah, Sūrah al-Fātiha, and another Sūrah. In each position recite Tasbih:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلٰهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

"Glory be to Allāh, and all praise is due to Allāh, and there is no god but Allāh, and Allāh is the Greatest."

In each Rak'a, the Tasbih is repeated 75 times as follows:
After Fātiha and Sūrah: 15 times
In Ruku': 10 times
In I'tidal: 10 times
In Sujūd (1st prostration): 10 times
In between two Sujūd: 10 times
In Sujūd (2nd prostration): 10 times
In Istirāha (while sitting before standing up for the next Rak'a): 10 times
In TashaHud (before Taslīm): 10 times

This totals 300 tasbihs across 4 Rak'as, which gives the prayer its name.

Ideally, it should be performed daily. If not possible, then weekly. Otherwise, monthly, or at least once a year. If none of these are possible, it must be performed at least once in a lifetime.

Recommended Sūrahs after Fātiha:
1st Rak'a: Sūrah al-Takathur; *2nd Rak'a: Sūrah al-'Asr*
3rd Rak'a: Sūrah al-Kāfirun; *4th Rak'a: Sūrah al-Ikhlas*

Ṣalāt al-Istikhārah - صلاة الاستخارة

Supplication for seeking guidance (Istikhārah) in forming a decision or choosing the proper course. . . etc.

It is recommended to recite Sūrah Kāfirūn in the first Rak'a, and Sūrah Ikhlās in the second Rak'a in this nafl prayer.

Narrated Jabir bin Abdullah (R)*: «The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a Sūrah from the Qur'ān. He would say 'If any of you intends to undertake a matter then let him pray two units of nafl prayer and after which he should supplicate»:*

Dua after the 2 Rak'a Nafl Prayer:
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. حَمْدًا يُوَافِي نِعَمَهُ وَيُكَافِئُ مَزِيدَهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَـٰذَا الأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَا وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - وَعَاجِلِهِ وَآجِلِهِ - فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَـٰذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَدُنْيَايَا وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - وَعَاجِلِهِ وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ. وصلى الله على خير خلقه سيدنا محمد وآله وصحبه أجمعين. والحمد لله رب العالمين
Transliteration: Alhamdu lillāhi rabbil 'alamīn. Hamdan yuwafi ni'amahu wa yukafi'u mazīdah. Allāhumma salli 'ala sayyidinā Muḥammadin wa 'ala āli sayyidinā Muḥammad.ﷺ Allāhumma inni astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika al-'azim, fa'innaka taqdiru wala aqdir, wa ta'lamu wala a'lam, wa anta 'allamul-ghuyub. Allāhumma in kunta ta'lamu anna hāza al-amra (-wa yusammi hajatahu -) qairun li fi dini wa-dunyaya wa ma'ashi wa 'aqibati amri (wa'ajilihi wa ājilihi) faqdirhu li wa yassirhu li, thumma bārik li fihi. Wa-in kunta ta'lam

anna hāza al-amra sharrun li fi dini wa-dunyaya wa ma'ashi wa 'aqibati amri (wa'ājilihi wa ājilihi) fasrifhu 'anni wasrifni 'anhu, waqdir li al-qaira haythu kana, thumma ardini bihi. Wa sallAllāhu 'ala khayri khalqihi sayyidina Muḥammad wa aalihi wa sahbihi ajma'een. Walhamdu lillahi rabbil 'alameen.
Translation: "Praise be to Allāh, the Lord of all the worlds. Praise that matches His blessings and rewards. O Allāh, bless Muḥammad ﷺ and the family of Muḥammad ﷺ. O Allāh, I seek Your counsel by Your knowledge, and I seek strength by Your power, and I ask You from Your immense bounty, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allāh, if You know this affair (-then mention his need-) to be good for me in relation to my religion, my life, and end (if it is good for my present and future), then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end if it is good for my present and future), then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with it. And may Allāh send blessings upon the best of His creation, our master Muḥammad, and upon his family and all his companions. All praise is due to Allāh, Lord of all worlds."

وَبَعْدَ الِاسْتِخَارَةِ يَمْضِي لِمَا يَنْشَرِحُ لَهُ صَدْرُهُ

After performing Istikhara, he proceeds with what his heart finds ease in. One who seeks guidance from his Creator and consults his fellow believers (of knowledge on the matter) and then remains firm in his resolve does not regret, for Allāh has said:

وَشَاوِرْهُمْ فِي الْأَمْرِ، فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allāh... ' -Qur'ān 3:159

Ṣalāt al-Ḥājah - صلاة الحاجة

Whoever has a need to fulfill, let him pray 2 units of nafl Ṣalāt al-Ḥājah (Prayer of Need) at a time when prayer is not Harām, with the intention:

أصلي صلاة الحاجة ركعتين لله تعالى

"I intend to perform two rak'a Ṣalāt al-Ḥājah seeking Allāh's help."

In the first rak'a, recite Āyat al-Kursī after Sūrah al-Fātiha, and Sūrah al-Ikhlāṣ in the second.

Dua after the nafl prayer (Ibn Majah, Jami' at-Tirmidi-479):

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ، وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ. لَا إِلٰهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ. لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًى إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ، نَبِيِّ الرَّحْمَةِ ﷺ. يَا مُحَمَّدُ، إِنِّي تَوَجَّهْتُ بِكَ إِلَىٰ رَبِّي فِي حَاجَتِي هَٰذِهِ لِتُقْضَىٰ لِي، اللَّهُمَّ شَفِّعْهُ فِيَّ. وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"In the name of Allāh, the Most Gracious, the Most Merciful. All praise is due to Allāh, the Lord of the worlds. May blessings and peace be upon our Master Muḥammad, and upon his family and companions, all of them. There is no god but Allāh, the Most Forbearing, the Most Generous. Glory be to Allāh, the Lord of the Mighty Throne. All praise is due to Allāh, the Lord of the worlds. I ask You for the causes of Your mercy, and the means of Your forgiveness, and for the attainment of all good, and safety from all sin. Do not leave me with any sin except that You forgive it, nor any worry except that You remove it, nor any need that pleases You except that You fulfill it, O Most Merciful of the merciful. O Allāh, I ask You and turn to You through Your Prophet Muḥammad, the Prophet of Mercy ﷺ. O Muḥammad, I turn through you to my Lord regarding this need of mine, so that it may be fulfilled for me. O Allāh, accept his intercession for me. And send peace, and blessings upon our master Muḥammad, his family, and all his companions. And all praise is due to Allāh, the Lord of all worlds."

Ṣalāt al-Awwābīn - صلاة الأوابين

Ṣalāt al-Awwābīn, a highly virtuous prayer, is performed between the two evening prayers. The minimum is 2 units and its maximum is 20.

The Prophet (S) said: "Whoever prays six rak'ahs after Maghrib, without interrupting them with words, they will be equivalent to the worship of twelve years." It is also reported that whoever prays twenty rak'ahs between Maghrib and Isha, Allāh will build for him a house in Paradise.

There are other nafl (voluntary) prayers:

***Two units before:** Tawba, Ihrām, Leaving home, Nikāh (for groom, wali, but not for bride).*

***Two units after:** Wudu, Tawba, Tawāf, Hifl Al Qur'ān,*
Arrival at Masjid from a journey,
Arrival home (a Tahiyyat al-Masjid suffices it),
Wedding (before intimacy with spouse),
When passing through an unfamiliar place

These voluntary prayers serve as means of attaining blessings and drawing closer to Allāh.

Below are Congregational Nafl Prayers:

Witr Prayer - صلاة الوتر

The time for Witr is between Isha prayer and Fajr. It is recommended to delay it until the beginning of the night and make it the last prayer of the night. Congregational prayer for Witr is not recommended except in the month of Ramadān. The minimum is one unit, the perfect minimum is three, and the maximum is eleven. It is recommended to recite Surah Al-A'la in the first of the final three rak'ahs, Al-Kafirun in the second, and Al-Ikhlas and Al-Mu'awwidhatayn in the third.

and Sunnah to recite after Witr, three times:

سبحان الملك القدوس

(Glory be to the Sovereign, the Most Holy), raising his voice on the third time

In Ramadān, Witr is prayed in congregation, with Dua al-Qunūt recited in the last Rak'a during the final half of the month.

Eclipse Prayer - صلاة الكسوف

The eclipse prayer is performed during a solar or lunar eclipse. The time for the eclipse prayer is from the start of the eclipse until it ends. It cannot be made up afterward.

It has three forms:

***-Basic:** Two rak'as like Fajr, with the intention of the eclipse prayer.*

***-Intermediate:** Each rak'a includes two standings and two Rukū. After the first Rukū, rise again by saying:*

"سمع الله لمن حمده"

recite Fātiha and a Surah again, then do Rukū a second time. Repeat similarly in the second rak'a.

***-Complete:** In the first rak'a, recite after Fātiha about the length of Al-Baqarah in the first Qiyam, 200 verses in the second; in the second rak'a, 150 verses in the first Qiyam and 100 in the second. In bowing and prostration, glorify Allāh for durations equal to 100, 80, 70, and 50 verses respectively.*

It is Sunnah afterward to deliver two sermons.

Prayer for Rain - صلاة الاستسقاء

It is a special prayer performed when rain is delayed, and people need water. It is a Sunnah prayer with three forms:

1. ***Basic:** Supplication only.*
2. ***Intermediate:** Supplication after regular prayers or in a sermon.*
3. ***Complete:** Performing the full prayer for rain.*

*The prayer consists of **two rak'as**, like the Eid prayer, but in the sermon, instead of Takbīr, the following istighfar is recited:*

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

"I seek forgiveness from Allāh, the Almighty, besides whom there is no deity, the Ever-Living, the Sustainer, and I repent to Him."

*During the second sermon, he faces the **Qibla** and **turns his cloak inside out**, symbolizing a plea for a change in circumstances.*

*Before going out, the Imām encourages **repentance, charity, and fasting for three days**. On the fourth day, they go out to an open area - humble, clean, fasting, and bringing elders, children, and animals. After the call "As-Salātu Jāmi'a" ("Prayer is gathering"), the Imām leads the prayer and delivers **two sermons**. Increased istighfar and Salāt are encouraged for everyone.*

Eid Prayer - صلاة العيد

Eid al-Fitr and Eid al-Aḍḥā are two annual festivals for Muslims. Eid al-Fitr mark the end of Ramadān, and Eid al-Aḍḥā occurs on Ḏul-Ḥijja 10, during the time of Ḥajj. It is Sunnah to fast on 9th of Ḏul-Ḥijja (Arafa day) and fasting is prohibited on Eid days and 11th -13th Ḏul-Ḥijja.

Time of Eid Prayer begins after sunrise on the day of Eid until midday. The best time is after the sun has risen a spear's length above the horizon (approximately 20 minutes after sunrise).

Bathe, wear your best clothes, apply perfume, and arrive early at the Masjid. It is encouraged to take children to the Masjid and to follow different routes for going and returning from the Masjid.

The minimum form of the Eid prayer is two rak'as—like Ḍuḥā prayer—intended as the prayer of "Eid al-Fitr" or "Eid al-Aḍḥā".

Complete Prayer Procedure

After Takbīr al-Ihrām and Dua Iftitah, say seven Takbīrs (Allāhu Akbar) aloud in the first Rak'a and five in the second, raising your hands each time. Between each Takbīr recite:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلٰهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

Then, recite Sūrah al-Fātiha and another Sūrah (usually "Qāf" and "al-Qamar," or "al-A'lā" and "al-Ghāshiyah"). Perform Rukū and Sujūd as usual.

It is Sunnah afterward to deliver two sermons, like the Friday Khutba. Begin the first Khutba with nine Takbīrs and the second with seven. Mention the obligatory Zakāt al-Fitr in the Khutba for Eid al-Fitr and the Uḍḥiya sacrifice in the Khutba for Eid al-Aḍḥā.

Increase Takbīr on both Eids:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

On Eid al-Fitr: From sunset of Ramadān's last day until Eid prayer.
On Eid al-Aḍḥā: From 9th to 13th Ḏul-Ḥijja.

Ramadān Fasting - الصيام

Ṣawm (fasting) is to abstain from anything that nullifies the fast, from true dawn (Fajr al Ṣadiq) to sunset (Maghrib), with a specific intention.

Arkān al-Ṣawm (Pillars of Fasting) – are Two

1. Intention (Niyyah)

One must intend the fast at night before Fajr for every obligatory fast of-Ramadān, vow (nadhr), or expiation (Kaffāra). As for voluntary fasting, intention may be made before midday as long as nothing that breaks the fast has occurred after Fajr.

The intention must be in the heart; verbalizing is recommended:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرْضِ رَمَضَانِ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

“To fulfill this year's Ramadān obligation, I intend to fast tomorrow for Allāh.”

2. Abstaining From Nullifiers of the Fast

These include:

- *Deliberate eating or drinking.*
- *Coitus.*
- *Emission of semen through masturbation.*
- *Introducing any substance into the body via an orifice.*
- *Induced vomiting.*
- *Menstruation and postnatal bleeding.*

Invalidators require expiation or Qadā (making up missed fasts).

Dua after breaking the fast:

اللَّهُمَّ لَكَ صُمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ

Translation: "O Allāh, I fasted for You, and I believe in You, and I put my trust in You, and with Your provision, I break my fast."

Sunan al-Ṣawm (Recommendations of Fasting):

- *Recite Sūrah al-Fat'h on the first night of Ramadān.*
- *Taking Suhūr (light meal) and delay it toward the end of the night.*
- *Increasing i'tikāf in the mosque.*
- *Increasing recitation of the Qur'ān.*
- *Avoiding siwāk after noon (exception for bad breath).*
- *Hastening to break the fast soon after sunset.*
- *Breaking the fast with fresh dates, dry dates, then water.*
- *Avoiding lust and any other sins.*
- *Praying Tarāwīḥ after Ishā.*
- *Increasing good deeds such as charity, aḏkār, Tahjjud Prayer, Witr Prayer, and Ẓuhā Prayer.*

Qaḍā' & Kaffāra (Making Up Fasts and Expiation)

For coitus during a day of Ramadān:
The man must make up (Qaḍā) the missed fast ***and*** *pay expiation. The expiation is:*

1. *Freeing a slave;*
2. *If unable, fast two consecutive months;*
3. *If unable, feed* ***60 poor people****, giving each one* ***a mudd*** *of food.*

*This Kaffāra applies to the man. A woman must not obey her husband in this act; she must repent and make up the fast (****Qaḍā****),* ***but Kaffāra is not required of her****.*

Making Up Missed Fasts and Fidya

- *Those unable to fast permanently due to old age or a serious, hopeless illness does* ***not*** *have to fast; instead, must give* ***a mudd*** *(800 ml) of food grain for each day of Ramadān.*

- *Anyone not incapacitated:*
  - *If fasting was missed without an excuse → immediately make it up.*
  - *If missed with a valid excuse → he must make it up* ***before the next Ramadān****.*

*If he delays without excuse until the next Ramadān begins, he must make up the fasts, and give **a mudd** (800 ml) of staple food to poor for each day. This fidya is repeated for each year of delay.*

If he dies before making up the fasts:

- *If he had no excuse for delaying → he sinned, and from his estate **two mudds per day** must be given: one for delay, one for not fasting.*
- *If the delay was due to excuse → no sin, and only **one mudd** is due per missed fast.*
- *If he missed obligatory fasts due to a valid excuse and dies before an opportunity to make it up → no fidya and no sin.*

Rulings for Pregnant and Nursing Women

- *If she break the fast **out of fear for the child only**, she must make up the fast and give **a mudd** per day.*
- *If she fear for herself, or for both herself and the child → only making up the fast is required.*

Additional Rules

- *Anyone who breaks the fast without excuse, or forgets to make the intention at night, must still **abstain from all nullifiers for the rest of the day**.*
- *Abstinence from food is **not** obligatory or recommended for menstruating or postpartum women; but if the bleeding stops during the day, it is recommended for them to abstain until sunset.*

Overeating is discouraged at Suḥūr, after breaking the fast, and at all times. the Prophet ﷺ advised moderation with one part of the stomach for food, one for water, and one empty.

Expect Laylat-al-Qadr in odd nights of last 10, likely on 27th. Worship in this night is better than a thousand months.

Prophet ﷺ said: "… it is a month whose beginning is mercy, its middle is forgiveness, and its end is salvation from the Fire."

Scholars encourage below virtuous Zikr (faḍāil) after each prayer (3 times):
To recite throughout Ramadān:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

"I bear witness that there is no god except Allāh. I seek forgiveness from Allāh. O Allāh, I ask You for Paradise, and I seek refuge in You from the Fire."

In first 10 -Days of رحمة-Mercy:

اللَّهُمَّ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

"O Allāh, have mercy on me, O Most Merciful of the merciful."

In second 10 -Days of مغفرة-Forgiveness:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي يَا رَبَّ الْعَالَمِينَ

"O Allāh, forgive my sins, O Lord of the worlds."

In third 10 -Days of - عتق من النار Salvation from the Fire:

اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ

"O Allāh, free me from the Fire and admit me into Paradise, O Lord of the worlds."

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allāh, indeed You are Most Forgiving, You love forgiveness, so forgive me."

Along with these aḏkār, benefit from Laylat al-Qadr by joining jamāʿa, performing Qiyām al-Layl, Ṣalāt al-Tasbīḥ, iʿtikāf for men, and reciting Yā-Sīn, al-Wāqiʿa, al-Mulk, al-Fatḥ, al-Zalzalah, Ratib al-Ḥaddād, ṣalawāt and other high reward aḏkār.

Voluntary Fasting

It is recommended to fast:

- *Mondays and Thursdays.*
- *The Day of Āshūrā (10th Muharram) and Tāsu'ā (9thMuharram).*
- *Six days of Shawāl — preferably connected to Eid day.*
- *The Day of Arafa (9thḎul-Ḥijja) for non-pilgrims.*
- *The white days (13th, 14th, 15th of each lunar month).*
- *The black days (30th, 29th, 28th). If a month is 29 days, the fast of the 30th is done on the 1stof the next month.*
- *The first nine days of Muharram.*
- *The first eight days of Ḏul-Ḥijja.*

Women and Voluntary Fasting: *It is forbidden for a wife to observe regular voluntary fasts while her husband is present unless he permits it or she believes he approves, except for rare fasts like* ***Arafa and 'Āshūrā'****.*

Benefit : *If someone is making up a missed Ramadān fast on a day that is Sunnah to fast, he may combine intentions and receive both rewards.*

Days in Which Fasting is Prohibited:

- *Eid al-Fiṭr (1st Shawāl)*
- *Eid al-Aḍḥā (10th Ḏul-Ḥijja)*
- *Days of Tashrīq (11th, 12th, 13th Ḏul-Ḥijja)*

Prophet ﷺ said: "… it is a month whose beginning is mercy, its middle is forgiveness, and its end is salvation from the Fire."

Scholars encourage below virtuous Zikr (faḍāil) after each prayer (3 times):

To recite throughout Ramadān:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

"I bear witness that there is no god except Allāh. I seek forgiveness from Allāh. O Allāh, I ask You for Paradise, and I seek refuge in You from the Fire."

In first 10 -Days of رحمة-Mercy:

اللَّهُمَّ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

"O Allāh, have mercy on me, O Most Merciful of the merciful."

In second 10 -Days of مغفرة-Forgiveness:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي يَا رَبَّ الْعَالَمِينَ

"O Allāh, forgive my sins, O Lord of the worlds."

In third 10 -Days of - عتق من النار Salvation from the Fire:

اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ

"O Allāh, free me from the Fire and admit me into Paradise, O Lord of the worlds."

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allāh, indeed You are Most Forgiving, You love forgiveness, so forgive me."

Zakāt - الزكاة

Zakāt is of two types. Zakāt of wealth and Zakāt of body (Zakāt al-Fiṭr).

Who must pay Zakāt?: *Zakāt of wealth is due for every free sane adult Muslim who owns wealth exceeding the Niṣāb limit and has held it for a full lunar year, except for crops which require Zakāt to be given immediately after harvest. The guardian must pay Zakāt on behalf of an insane person or a minor from their wealth. No Zakāt is due on Bayt al-Māl or endowments as they have no specific individual owner.*

﴿ إِنَّمَا ٱلصَّدَقَـٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَـٰكِينِ وَٱلۡعَـٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَـٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴾ *[Qurʾān 9:60]*

"Indeed, the charity is for the Poor, the Destitute, those employed to collect, those whose who are inclined (towards Islām), for freeing slaves, and for those in debt, for the cause of Allâh (Mujahidûn), and for the wayfarer..."

Zakāt has eight categories of recipients:

1. al-Fuqarâ: The Poor, who cannot meet their basic needs.

2. al-Masâkin: the Destitute, who cannot meet basic needs fully.

3. Zakāt collectors: Appointed by the Imām to manage Zakāt.

4. Those inclined towards Islām: Reverts with weak resolve, or whose reversion may influence others to Islām.

5. Mukātab: Assisting contract-bound slaves to purchase their freedom.

6. Debtors: those burdened by and unable to repay debt.

7. Mujāhidūn: Volunteer fighters on Jihād (In the path of Allāh).

8. The wayfarer: A traveler in need of provisions for his journey.

If all categories are present, Zakāt must be distributed among all. Otherwise, it is distributed among the available categories.

Zakat is due on 8 types of wealth: *Gold & Silver, staple crops, dates, grapes, camels, cattle, sheep and merchandise.*

***Zakat on Merchandise**: Pay **2.5%** of the value of merchandise if it reaches the **niṣāb** limit after a full lunar year. The purchase (business start) date is recorded and merchandise are valued at year-end.*

***Time of payment:** When the Zakāt is due, it must be paid to its rightful recipients without delay.*

Item	Niṣāb (payable limit)	Rate of Zakāt
Pure Gold (24c)	*85g*	*2.5%*
Pure Silver	*595g*	*2.5%*
Grains, dates, grapes (irrigation cost)	*960 liters (5 Awsaq)*	*5%*
Grains, dates, grapes (natural irrigation)	*960 liters (5 Awsaq)*	*10%*
Camel	*5*	*1 Sheep/5 Camel*
Cattle	*30*	*1-year old Cow/ 30 Cows* *2-year old Cow/ 40 Cows*
Sheep/Goat	*40 to 120*	*one 1-year-old sheep or a 2-year-old goat*
Sheep/Goat	*120 to 200*	*2 sheep*
Sheep/Goat	*Over 200*	*1 extra sheep per 100*
Merchandise	*Price of 85g Gold or 595g Silver*	*2.5%*
925 Sterling Silver	*643g*	*2.5%*
916 Gold	*92.7g*	*2.5%*

**natural irrigation – such as with rain, river water without any cost*

Scholars widely consider fiat currency analogous to gold or silver. Gold and Silver used as wearable jewelry are excluded from Zakāt.

Zakāt al Fitr - زكاة الفطر

'Zakāt al-Fitr' or 'Fitr Zakāt' or 'Fitrāna' is an obligatory charity given by a Muslim for himself and his wards at the end of Ramadān.

Who Needs to Give: *Fitrāna is obligatory for every Muslim with wealth beyond their own and their wards' basic needs (food, clothing and housing) for the day of Eid and debts. It is due for a child born before Maghrib on the eve of Eid (1-Shawāl) and is exempt for one who dies before that sunset.*

When to Give: *Fitrāna becomes due at the end of Ramadān. It may be paid from the beginning of Ramadān, but its best time is from sunset of the last day until the Eid prayer. Delaying it until after the prayer without excuse is disliked, and delaying beyond the 1st of Shawāl is forbidden.*

What to Give: *In terms of staple food items, such as dates, barley, raisins, wheat, rice, etc. Keep the intention of 'Zakāt al-Fitr' while giving.*

How much: *The amount is typically calculated in terms of volume, with one Sa' per person in the household, including dependents. One Sa' is 3.2 liters which is approximately 2.9 Kg for barley, wheat, rice, etc. in weight.*

Eligible recipients: *The eligible recipients are same as of Zakāt al-Mal. The Poor, Needy, Officials of Zakāt, Reverted Muslims, those in bondage, Individuals struggling with debts, Individuals on Jihād, and Wayfarers. It's recommended to distribute Fitr Zakāt locally to the deserving.*

Where to Give: *Fitrāna should be distributed locally to the deserving. If someone is in one city and their family resides elsewhere, they should give in each of their respective localities. If unable to give locally, they can appoint a believer (wakīl) to give on their behalf elsewhere.*

It is not permissible to give cash instead of food, contrary to Imām Abū Ḥanīfa (R)*, who permitted giving its monetary value as an alternative. It is not valid to pay a 'Zakāt Committee,' since it is an agency rather than a identifiable person (wakāla).*

Ribā - الربا

*Allah has permitted trade and **prohibited ribā**﴾ -Qur'an (2:275)*

Types of Ribā:

***1. Ribā al-Faḍl (Usury of Excess) :** Occurs in the unequal exchange of ribawī commodities of the same genus. They must be identical in weight or measure, regardless of quality differences. To avoid this, separate the transactions (sell one item and buy the other) instead of a direct exchange.*

Hadith: « Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt — equal for equal and hand to hand »

***2. Ribā al-Nasī'a (Usury of Delay):** Occurs when a lender stipulates an increase over the principal amount in exchange for a delay in repayment. Based on the legal maxim, **"Every loan that yields a conditional benefit to the lender is prohibited,"** this includes any stipulated excess, service, or gift mandated as a condition for the loan.*

***3. Ribā al-Yad (Usury of Hand-to-Hand Exchange):** Occurs when ribawī commodities are exchanged without immediate possession (taqābuḍ) before the parties separate, even if equal in quantity. The transaction must be concluded on the spot to avoid the prohibition of delay in possession.*

Rules for Exchange		
Exchange Pair	Requirement 1: Equality (Tamāthul)	Requirement 2: Spot Delivery (Taqābuḍ)
Same Genus (Ex: Gold for Gold)	Required	Required
Different Genus, Same Basis (Ex: Gold for Silver)	Not Required	Required
Different Basis (Ex: Silver for wheat)	Not Required	Not Required

Ribā Commodities and Legal Cause (ʿIllah)

*1. Principal **Ribā Commodities***

*-Currency: **Gold and silver***

*-Staple foods: **Wheat, barley, dates, and salt***

*2. Legal Cause (ʿ**Illah**)*

Gold and silver: Tamaniyya (monetary function)

Food:Tu'm (Edibility) combined with measurement by weight or volume.

Contemporary Financial Applications

The prohibition of ribā extends to all debt-based instruments containing ribawī elements.

***Prohibitions:** Interest-based loans & deposits, bonds, debt instruments, and speculative trading where "real ownership" and delivery (qabḍ) do not occur.*

Halal Alternatives:

***-Trade (Bay'):** Buying and selling lawful goods for profit.*

***-Leasing (Ejāra):** Renting an asset while retaining ownership risk.*

***-Partnerships (Mushāraka/Muḍāraba):** Joint ventures where profits and losses are shared based on equity and risk.*

***Productive Sectors:** Agriculture, manufacturing, IT, services etc, provided they are free from ribā.*

***-Mushāraka:** A joint venture with all parties sharing agreed capital, labor and profit. Losses are borne in strict proportion to their capital contribution.*

***- Qirāḍ (Muḍāraba):** The investor (Rabb al-māl) provides all capital and the manager (Muḍārib) provides all labor. Profits are shared on agreed ratio; the investor bears all financial losses, while the manager loses only his time and effort—unless the loss resulted from his negligence or misconduct.*

Contract Validity and Other Prohibitions

*The validity of a contract depends not only on the absence of **ribā** but also on the presence of physical or legal possession (**qabḍ**), the absence of excessive uncertainty (**gharar**), and adherence to legal necessity (**ḍarūra**).*

General Requirements for a Valid Contract:
*-The item must be **Tahir** (Pure), Beneficial, Deliverable, and Clearly Defined (quantity, quality, and price must be known to both parties).*
*-Must involve **Mutual Consent** (An-Tāradin).*
***-The Rule:** Selling an item before taking possession of it (bay' ma laysa 'indak) is generally prohibited.*

1. The Concept of Qabḍ (Possession)
Qabḍ refers to the taking of possession or delivery of an item. For a sale to be complete and for risk to transfer, qabḍ must occur.

***-Physical Possession (Qabḍ al-Haqīqī):** Physical handover of moveable goods (gold, food, etc.).*
***-Constructive Possession (Qabḍ al-Hukmī):** Occurs when the buyer gains the legal right and ability to dispose of the asset (Ex: a bank transfer appearing in an account) without physical handling.*

2. The Concept of Gharar (Uncertainty)
Gharar refers to uncertainty or risk in a contract where the consequences are hidden or the outcome is dependent on chance.

***-Major Gharar (Fāḥish):** Renders a contract void. Applies when the subject matter does not exist, cannot be delivered, or the price is unknown (Ex: selling "birds in the sky")*
***-Minor Gharar (Yasīr):** Small, unavoidable uncertainties are overlooked.*
***-Modern Context:** Conventional insurance and many derivative products are considered haram due to being predicated on uncertain future events.*

***Legal Maxim for Darūra** is**:** "Necessity renders the prohibited permissible" (al-darūrā tubīh al-maḥzūrā). A prohibition is temporary lifted in survival-based situations or for legal necessity, applied at absolute minimum degree.*

Note on Mixed Assets (Ikhtilāṭ): A strict approach to purity in wealth is emphasized. Direct involvement in ribā is prohibited, and it is advised to avoid "mixed" income streams where interest-based earnings cannot be clearly separated from lawful trade.

Tawba - التوبة

Tawbah is returning to Allāh after a sin with remorse, cessation, and firm resolve not to repeat it. It is obligatory immediately upon falling into a sin.

Shurūth (Conditions) of Tawba
-al-nadam: Feeling remorse for the sin.
-al-iqlaʿ(Cessation): Immediately abandon the sin.
-al-ʿazm ʿalā allā yaʿūd: A firm resolve not to return to it.
-Radd al-maẓālim (Restoring rights): Return property, seek pardon, repair harm to those wronged, if the sin involved the rights of others.

Farḍ (Obligations) of Tawba
-Fulfil the above conditions.
-Repent without delay upon recognizing the sin.
-Repent from every specific sin when remembered.

Sunan (Recommendations) of Tawba
-Pray two rakʿa of Ṣalāt al-Tawba, before and after repentance.
-Abundant istighfār (Frequently seek forgiveness).
-Follow a bad deed with good deeds (charity, fasting etc) and reform.
-Avoid triggers of the sin and keep righteous company.
-Duʿāʾ in humility (especially at night):

سيد الاستغفار

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

"O Allāh, You are my Lord. There is no god but You. You created me and I am Your servant. I keep my covenant and promise to You as best I can. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me and I confess my sins. So forgive me, for none forgives sins except You."

OR Brief Dua : *"I seek Allāh's forgiveness and repent to Him."*

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Ḥajj and Umra - الحج والعمرة

And complete the Ḥajj and Umra for Allāh (Qur'ān 2:196)

« One Umra to the next expiates 'what is' (sins) between them, and the reward of an accepted Ḥajj is nothing but Paradise. » (Bukhari-1773)

« Whoever performs Ḥajj to this Kaʿba and does not engage in obscenity or commit sins will return as sinless as a newborn » (Bukhari-1820)

« An Umra during Ramadān is equivalent to a Ḥajj » (Ibn Majah 2994).

Some scholars have said, "There is no prophet who did not perform Ḥajj."

It was narrated that Adam (A), performed 40 pilgrimages from India on foot, and that Gibrīl (A) said to him: "The angels used to circumambulate this House for 7000 years before you."

Ḥajj and Umra are obligatory for every adult, capable Muslim once in a lifetime. Most Ḥajj rituals take place during the month of Ḏul-Ḥijja, and the intention may be made from the beginning of Shawāl. There is no specified time for Umra.

Those intending to perform Ḥajj or Umra are advised to pray 2 Rak'a Ṣalāt al-Istikhārah and consult with the righteous. Before traveling, one must fulfill obligations like honoring his parents and settling debts or delegating them. Do Tawba, settle debts and resolve any wrongs before preparing for Ḥajj or Umra, as the rights of others are not absolved by Ḥajj or Umra. If possible, start a journey Thursday, Monday, or Saturday morning; otherwise, any day.

Ḥajj is obligatory for a woman only if accompanied by her husband, a mahram, or trustworthy women. However, she is permitted to travel alone for the obligatory Ḥajj if she feels safe.

The common rules for Ḥajj and Umra are covered in this chapter. The specific steps for Umra and Ḥajj are detailed in the following chapters separately.

There are four ways of performing Ḥajj and Umra:

1. al-Ifrād: To enter into Ihram for Ḥajj only, without Umra, and remain in Ihram until completing the Ḥajj rituals, then perform Umra from the nearest Mīqāt outside the Haram; no expiation (sacrifice) is required.

2. al-Tamattu': Perform Umra first during the month of Ḥajj, then perform Ḥajj in the same year. The pilgrim first enters into Ihrām with the intention of performing 'Umra. After completing 'Umra, exit Ihrām, then re-enter Ihrām for Ḥajj before 9th of D̲ul-Ḥijja. It is one of the most rewarding forms of Ḥajj.

3. al-Qīran: Combining Ḥajj and Umra with a single Ihram, performing the rituals of Ḥajj.

4. al-Itlāq: Entering Ihram without specifying Ḥajj or Umra; the intention may be changed to either.

Prohibitions of iḥrām
Coitus or intimate matters leading to it such as kissing, touching, masturbation are forbidden.
Entering a marriage contract.
Wearing Sewn Clothes or headcover for Men. Belt, Bag, Ring, Tag, Watch are exempted. Heal and fingers to be exposed while wearing Sandals.
Removing body hair or nail without valid reason
Wearing perfume on body, cloth or bed
Wearing oil on head or beard.
Women using face veil or hand gloves.
*Killing game. Hunting is generally forbidden within the **Ḥaram sanctuary**.*
These restricted actions, if done intentionally, require compensation with Kaffāra/Fidya.

Kaffāra and Fidya
***Kaffāra**: Coitus while in Ihrām invalidates Ḥajj or Umra. The violator must offer Kaffāra, complete the rites, and make Qaḍā immediately. The husband bears the Kaffāra unless only the wife was in iḥrām. Kaffāra multiplies with each act. Kaffāra is to slaughter a 5-year-old camel; if unable, a 2-year-old bovine (cow, ox, buffalo); if unable, seven 1-year-old sheep; if unable, grain equal to the value of the camel; if unable, fast one day for each mudd of grain.*
-Violations of iḥrām (other than marriage, coitus and hunting) do not invalidate Ḥajj or Umra but require Fidya: one sheep (1-year-old ewe or 2-year-old goat), feeding six poor persons 3 ṣāʿ of grain, or fasting 3 days. Removing three hairs or nails requires full fidya; one requires one mudd and two for two. Fidya multiplies for violations at different times, places, or acts. *-A Mutamatti and Qārin living beyond the Qasr distance from the Ḥaram must offer a sacrificial Dam.* *-Fidya for Mutamatti, Qārin, or Omitting a Wājib rite is one sheep; if unable, fast three days during Ḥajj and seven at home; if unable, pay one mudd of grain per day -the obligation remains until fulfilled.* *-Omitting a Wājib rite—such as bypassing the mīqāt without returning before ihrām, missing the night in Muzdalifa, omitting all nights of Tashrīq in Minā, omitting all stoning or three pebbles, or omitting the Ṭawāf al-Wadā-requires full Fidya. Omitting one night of Mina or one pebble requires one mudd; two require two mudds.* *-Violations of enjoyment (wearing stitched cloth, perfume, or oil) require fidya only if done knowingly, intentionally, and voluntarily.* *-Hunting in Ḥaram incurs fidya equal to the kill, even if not in iḥrām; if unavailable, pay its value.*
No expiation for marriage. No fidya for Ṭawāf al-Wadā if deemed Sunnah

Mīqāt	
Ḏul Hulaifah, *8 KM from Madīna*	*For pilgrims coming from Madīna.*
Qarn Al Manazil/ *Al Sail Al Kabir, Taif*	*For pilgrims coming from Najd, the GCC, Yemen, and the Ḥijāz.*
Yalamlam (al-Saʿdiyyah)	*For pilgrims coming from* ***Tihāmah and Yemen***
Al Juhfah (Rābigh), 190 KM north west of Makka	*For pilgrims coming from Europe, Africa, Egypt, Syria (the Levant), and western regions*
Ḏāt 'Irq, 85 KM north east of Makka	*For pilgrims coming from Iraq and Khurāsān*
Jiʿrāna	*Umra Mīqāt for those inside the Ḥaram*
Tan'īm- Masjid Aisha	*Nearest Umra Mīqāt for those inside the Ḥaram*
Ḥudaybiya	*Umra Mīqāt for those inside the Ḥaram*

If a pilgrim has no assigned mīqāt, the closest mīqāt applies; if none, it is two stages (2 marāḥil) from Makka. For pilgrims residing between Mīqāt and Makka his residence is the Mīqāt . Anyone reaching a mīqāt intending Ḥajj or Umra must not pass without iḥrām; if they do, they must return or offer fidya. For those in Makka, the mīqāt for Ḥajj is Makka itself (preferably entering iḥrām at the door of their home), and the mīqāt for Umra is outside the Ḥaram, with al-Jiʿrānah preferred, then al-Tanʿīm and al-Ḥudaybiya. For both Ḥajj and Umra, iḥrām must be assumed at or before the mīqāt; otherwise fidya is required. Many pilgrims enter iḥrām from their home airport, usually airborne before crossing the mīqāt.

Farḍ (Rukn/Integral) of Ḥajj are six (R):

Option-1	*Option-2*
1. Ihrām 2. Staying in Arafa afternoon on 9^{th} of Dul Hijja 3. Tawāf Al Ifadah 4. Sa'y between Safa and Marwa 5. Removing hair at Mina	-Ihrām -Tawāf al Qudūm (Sunnah) -Sa'y (Taqadum/Progressed) -Staying in Arafa on 9^{th} of Ḏul-Ḥijja afternoon -Animal Sacrifice (as Fidya) -Removing hair at Mina -Tawāf Al Ifadah
6. Tartīb: Perform these integrals in the order mentioned.	

Wājib parts of Ḥajj are five (V):

1. Ihrām should be at prescribed points (at Mīqāt)
2. Spending night before Eid in Muzdalifa
3. Spending night after Eid in Mina
4. Stoning 3 Sites of Jamrah
5. Farewell Tawāf

Farḍ (Rukn/Integral) of Umra are four (R):

1. Ihrām
2. Tawāf
3. Sa'y between Safa and Marwa
4. Removing hair

Wājib parts of Umra are two (V):

1. Ihrām should be at the prescribed points.
2. Farewell Tawāf

Rukn parts cannot be compensated if omitted. Wājib parts will be compensated with Fidya. While certain actions are mandatory, there are no mandatory recitations in Ḥajj and Umra. Missing recommended recitations does not require any compensation.

Note: *Perform Wudu according to Hanafi Maz'hab by rubbing the entire head for mandatory acts like Tawāf; it remains valid even if you mistakenly touch the opposite sex in a crowd.*

Ihram Dress Code:

Women: *Modest attire covering the body; no face veil nor gloves. Socks allowed and wear it; though allowed wear no shoes inside the Masjid.*

Men: *Two white, seamless garments.*

Tips:

-Trim nails and unwanted hair before Ihram.

-Wear Ihram dress at home airport for short flight, not on the airplane.

- Apply Fragrant oil ('itr) to the body after ghusl, not after entering Ihram.

- Apply unscented lotion or petroleum jelly to the thighs to prevent chafing.

-Spread legs when wrapping the lower garment for better mobility.

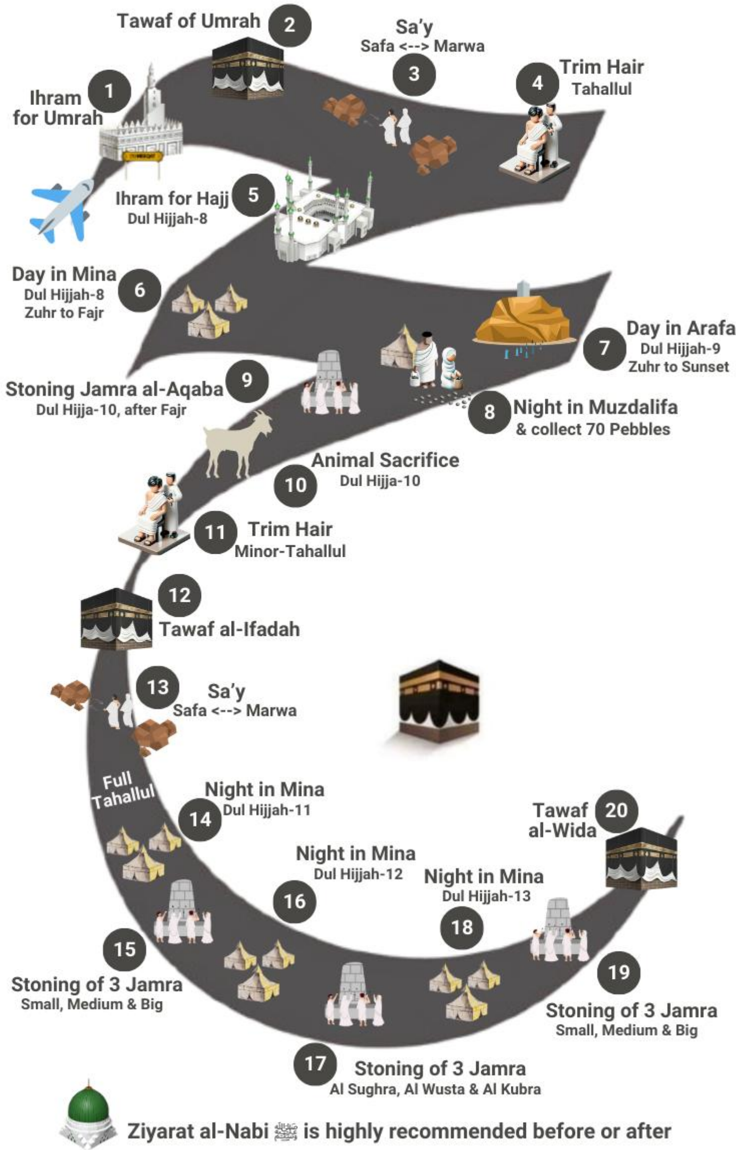
-Use a belt with pockets. Carry extra sandals, umbrella, sunglasses, water bottle, dates, first aid kit in a handbag.

-It is Sunnah to expose the right shoulder during Tawāf and Sa'y.

-Sandals are allowed, but not inside the Masjid.

A practical method for performing Umra first, then Ḥajj (al-Tamattu') in the same journey is outlined below (with progressed Sa'y). For Ḥajj Tamattu' pilgrims, follow steps T-1 to T-20:

Hajj al-Tamattu'



Ziyarat al-Nabi ﷺ is highly recommended before or after

Salah & Hajj Guide available @ archive.org/details/alFalah_Tr

Umra Rituals - مناسك العمرة

T-1 | Step-1 (Rukn-1): Ihrām-Niyyah (R) **(Vajib-1) : Ihrām need to be made at any of the Mīqāt**
Sunnah before Ihrām : *Take Ghusl & perform 2-Rak'a Nafl Prayer.*
There is no prescribed time to make Ihrām for Umrah. *-**Intend** to perform Umra for Allāh, seeking His blessings and forgiveness.* *-Take a Sunnah **Ghusl** (N).* *-Don **Ihrām clothing** (V). (For men: two white, seamless garments;* *For women: modest attire covering the body, but not face veil),* *-2-Rak'a **Nafl Prayer** before Ihrām and enter Ihrām state.* *-Observe **Ihrām restrictions**.*
نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى، لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ لَبَّيْك، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْك، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي نَوَيْتُ الْعُمْرَةَ فَأَعِنِّي عَلَيْهَا وَتَقَبَّلْهَا مِنِّي
Transliteration: Nawaytu al-ʿumrata wa-aḥramtu bihā lillāhi taʿālā, *labbayka allāhumma bi-ʿumratin labbayk, labbayka lā sharīka laka labbayk, inna-l-ḥamda wa-n-niʿmata laka wa-l-mulka, lā sharīka lak. Allāhumma ṣalli ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm. Wa bārik ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, fīl-ʿālamīn, innaka hamīdun majīd. Allāhumma innī asʾaluka riḍāka wa-l-jannata wa-aʿūdhu bika min sakhaṭika wa-n-nār. Allāhumma innī nawaytu al-ʿumrata fa-aʿinnī ʿalayhā wa-taqabbalhā minnī.*

Translation: I intend to perform Umra and have entered into Ihrām for it for the sake of Allāh, the Exalted. *Here I am, O Allāh, here I am, here I am, there is no partner to You, here I am. Verily, all praise, blessings, and sovereignty belong to You; You have no partner. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, I ask You for Your pleasure and Paradise, and I seek refuge in You from Your displeasure and the Fire. O Allāh, I intend to perform Umrah, so aid me in it and accept it from me.*

An "Ifrādi" replace above niyyah to : نَوَيْتُ الْحَجَّ إِفْرَادًا وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى
"Nawaytu al-Ḥajja ifrādan wa aḥramtu bihi lillāhi taʿālā."

Recitations after Ihrām (N)

In response to Ibrahīm's (A) invitation, Talbiya is the primary Zikr from Ihrām until Tawāf:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-niʿmata laka wal-mulk, lā sharīka lak.

Translation:"Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."
-Recite 3 times

Dua On Reaching Makka (N)
اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا، اللَّهُمَّ أَنْتَ رَبِّي وَأَنَ عَبْدُكَ، وَالْبَلَدُ بَلَدُكَ، وَالْحَرَمُ حَرَمُكَ، وَالْأَمْنُ أَمْنُكَ. جِئْتُ هَارِبًا مِنْ بِلَادٍ بَعِيدَةٍ بِذُنُوبٍ كَثِيرَةٍ رَاجِيًا لِفَضْلِكَ وَرَحْمَتِكَ وَرِضَاكَ وَعَفْوِكَ، فَلَا تُرُدَّنِي خَائِبًا وَأَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ
Transliteration: Allāhumma ajʿal lī bihā qarāran wa-rzuqnī fīhā rizqan ḥalālan, Allāhumma anta rabbī wa-ana ʿabduka, wal-baladu baladuka, wal-ḥaramu ḥaramuka, wal-amnu amnuka. Jiʾtu hāriban min bilādin baʿīdatin bidunūbin kathīratin rājiyan li-faḍlika wa raḥmatika wa riḍāka waʿafwika, fa-lā turuddani khāʾiban wa aʿidhni min-ash-shayṭāni ar-rajīm. Wa ṣallallāhu ʿalā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi ajmaʿīn.
Translation: O Allāh, make this a place of settlement for me and provide me with lawful sustenance in it. O Allāh, You are my Lord and I am Your servant, and this land is Your land, and the sanctuary is Your sanctuary, and the security is Your security. I have come fleeing from distant lands with many sins, hoping for Your grace, mercy, pleasure, and forgiveness, so do not turn me away disappointed, and protect me from the accursed devil. And may Allāh send blessings upon our master Muḥammad and his family and companions, all of them.

Dua On Arriving in Haram Boundary (N)
اللَّهُمَّ هَـٰذَا حَرَمُكَ وَأَمْنُكَ، فَحَرِّمْنِي عَلَى النَّارِ، وَآمِنِّي مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ، وَوَفِّقْنِي لِلْعَمَلِ الصَّالِحِ وَامْنُنْ عَلَيَّ بِقَضَاءِ مَنَاسِكِكَ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
Transliteration: Allāhumma hāzā ḥaramuka wa amnuka, fa ḥarrimnī ʿalā an-nār, wa āminnī min ʿadhābika yawma tabʿathu ʿibādaka, wa waffiqnī lil-ʿamali ṣ-ṣāliḥi wa mnun ʿalayya bi-qāḍā'i manāsikika wa tub ʿalayya innaka anta at-tawwābu ar-raḥīm. *Translation: O Allāh, this is Your sacred place and Your security, so protect me from the Fire, and grant me safety from Your punishment on the day You resurrect Your servants. Guide me to righteous deeds and bless me with the fulfillment of Your rites, and accept my repentance. Indeed, You are the Oft-Returning, the Most Merciful.*

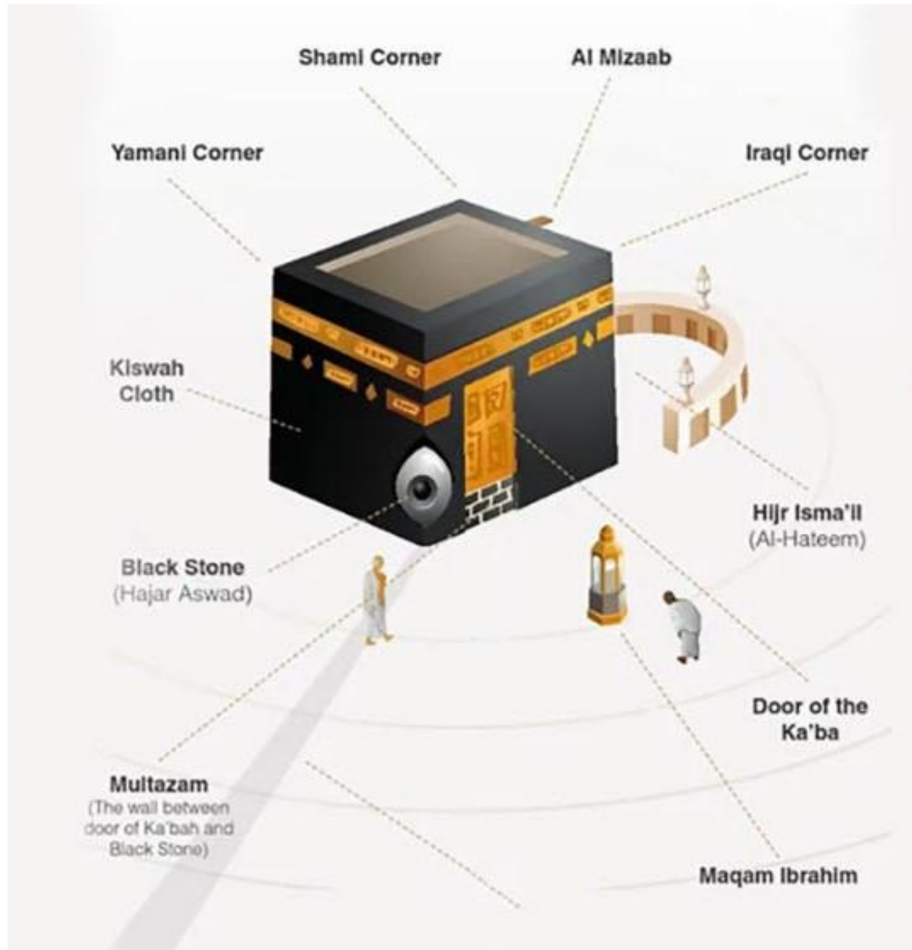
Dua On Reaching Masjid Haram (N)
بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
Transliteration: Bismillāhi wa aṣ-ṣalātu wa as-salāmu ʿalā rasūlillāh. Allāhumma iftaḥ lī abwāba raḥmatika, Allāhumma anta as-salāmu wa minka as-salām, fa-ḥayyina rabbanā bi-s-salām, tabārakta wa taʿālayta yā dhā al-jalāli wa-l-ikrām. *Translation: In the name of Allāh, and may prayers and peace be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy. O Allāh, You are Peace and from You is peace. Grant us life, our Lord, with peace. Blessed and exalted are You, O Possessor of majesty and honor.*

Dua On First seeing Ka’ba (N)
اللَّهُمَّ زِدْ هَـٰذَا البَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً، وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِمَّنْ حَجَّهُ أَوِ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَبِرًّا OR/AND لَا إِلٰهَ إِلَّا اللَّهُ، لَا إِلٰهَ إِلَّا اللَّهُ، لَا إِلٰهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ وَضِيقِ الصَّدْرِ. اللَّهُمَّ زِدْ بَيْتَكَ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا، وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ وَعَظَّمَهُ مِمَّنْ حَجَّهُ أَوِ اعْتَمَرَهُ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا. اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ
The Prophetﷺ said that seeing the Ka'ba opens the gates of skies and grants the believer's dua. Look towards the Ka'ba and pray for success in this world and the hereafter: *Transliteration: "Allāhumma zid hāza al-bayta tashrīfan wa ta'dhīman wa takrīman wa mahabatan, wa zid man sharrafahu wa karramahu mimman Ḥajjahu aw i'tamarahu tashrīfan wa ta'dhīman wa takrīman wa birran."* *“Lā ilāha illa Allāh, lā ilāha illa Allāh, lā ilāha illa Allāh, Allāhu akbar, Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh waḥdahu lā sharīka lahu, lahu-l-mulku wa lahu al-ḥamd, wa huwa ʿalā kulli shay'in qadīr. Aʿūdhu bi-rabbi-l-bayti min al-kufri wal-faqri wa ʿadhābi-l-qabri wa ḍīqi-ṣ-ṣadr. Allāhumma zid baytaka tashrīfan wa takrīman wa taʿẓīman wa mahābatan wa rifʿatan wa birran, wa zid man sharrafahu wa karramahu wa ʿaẓẓamahu mimman ḥajjahu aw’iʿtamrahu tashrīfan wa takrīman wa taʿẓīman wa mahābatan wa rifʿatan wa birran. Allāhumma anta as-salāmu wa minka as-salāmu, fa-ḥayyina rabbanā bi-s-salāmi, wa ṣallallāhu wa sallama ʿalā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi ajmaʿīn.”*

Translation: "O Allāh, increase the honor, magnification, respect, and reverence of this house, and increase in honor, magnification, respect, and righteousness those whom You have honored and dignified by performing Ḥajj or Umrah."

"There is no god but Allāh, there is no god but Allāh, there is no god but Allāh. Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is no god but Allāh alone, without any partner. To Him belongs the dominion and to Him belongs all praise, and He has power over all things. I seek refuge with the Lord of the House from disbelief, poverty, the punishment of the grave, and the constriction of the chest. O Allāh, increase this House in honor, nobility, greatness, reverence, elevation, and righteousness, and increase those who honor, ennoble, and revere it, from those who perform Ḥajj or Umrah, in honor, nobility, greatness, reverence, elevation, and righteousness. O Allāh, You are Peace, and from You comes peace, so grant us life, our Lord, with peace. And may Allāh send His blessings and peace upon our master Muḥammad and his family and companions, all of them."

Ka’aba


Shami Corner
Al Mizaab
Yamani Corner
Iraqi Corner
Kiswah Cloth
Hijr Isma'il
(Al-Hateem)
Black Stone
(Hajar Aswad)
Door of the Ka'ba
Multazam
(The wall between door of Ka'bah and Black Stone)
Maqam Ibrahim

T-2 | Step-2 | Rukn-2 : Tawāf of Umrah	
Action	**Recitation** (N)
Upon reaching Makka, perform the Tawāf by circling the Kaʿba seven times anti-clockwise, starting at Hajar Aswad, raising your right hand toward it and saying "Bismillāhi Allāhu Akbar."	*Niyyah for Tawāf is Sunnah:* نَوَيْتُ طَوَافَ الْعُمْرَةِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu tawāfa al-ʻumrati sabʻata ashwātin lillāhi taʻālā.* *Translation: I intend to perform the Tawāf of Umrah, seven circuits, for Allāh, the Most High.* بِسْمِ ٱللَّـٰهِ ٱللَّهُ أَكْبَرُ *Transliteration: Bismillāhi Allāhu Akbar.* *Translation: In the name of Allāh, Allāh is the Greatest.*

For an Ifrādi: Tawāf al-Qudūm - Arrival Tawāf (N)	
Action (Ḏul-Ḥijja 1-9)	**Recitation**
An ifrādī; upon reaching Makka, perform Tawāf al-Qudūm (arrival Tawāf) by circling the Kaʿba seven times anti-clockwise, starting at Hajar Aswad, raising your right hand toward it and saying "Bismillāhi Allāhu Akbar."	*An "Ifrādi" make Niyyah as* : نَوَيْتُ طَوَافَ القُدُومِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Translation: I intend to perform the Tawāf al-Qudum, seven circuits, for Allāh, the Most High.* بِسْمِ ٱللَّـٰهِ ٱللَّهُ أَكْبَرُ *Translation: In the name of Allāh, Allāh is the Greatest.*

Shurūth (Conditions) of Tawāf
-Covering the Awrah and maintaining Wudu are required for Tawāf. If Wudu is invalidated, completed circles are valid; renew Wudu and continue with the remaining. *-Ensure seven rounds; if in doubt, consider the lower count and complete seven rounds. Except for invalidated Wudu, resume Tawāf from the stopping point if halted.* *-In all 7 rounds, keep the Ka'ba to the left; if misaligned, realign from the same place and continue Tawāf.* *-Circumambulate inside Masjid al Haram, outside the Ka'ba and Hijr Ismail* *-Niyyah must be maintained in all seven rounds in Tawāf; circling in search of someone does not count as a Tawāf circle.* *-Start from Hajar al-Aswad.*

Sunnah of Tawāf
-All able individuals must perform Tawāf on foot, briskly walking (raml) during the first three rounds, while being mindful not to disturb others. *-Begin rounds by kissing Hajar al-Aswad with forehead or kiss your hand. If crowded, only raise your right hand towards it to maintain other conditions.* *-At Rukn Yamani, touch it and kiss your hand if possible; otherwise, raise your hand towards it.* *-During Tawāf for Ḥajj and Umrah, men to wear their second Ihrām cloth with its center below the right shoulder and its ends above the left shoulder.* *-Complete all 7 rounds of Tawāf without halting. Halting for no reason is Karāha.* *-Increase Zikr, Dua, Salāt during Tawāf.* *-After 7 rounds, offer two units of voluntary prayer behind Maqām Ibrahīm, if possible, or nearby.* *-Drink Zamzam after Tawāf.*

Zikr/Dua during Tawāf (N)
While Starting Tawāf:
اللَّهُمَّ إِيمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَنُزُولَ الْمُقَرَّبِينَ، وَمُرَافَقَةَ النَّبِيِّينَ، وَيَقِينَ الصَّادِقِينَ، وَمَنَازِلَ الْمُتَّقِينَ، وَثَبَاتَ الْمُوقِنِينَ حَتَّى تَتَوَفَّانِي عَلَى ذَٰلِكَ *Transliteration: Allāhumma īmānan bika wa taṣdīqan bikitābika wa wafā’an biahdika wa ittibāan lisunnati nabīyika sayyidinā Muḥammadin ṣallallāhu alayhi wa sallam. Allāhumma innī asaluk thawāba ash-shākirīna wa nuzūla al-muqarrabīn, wa murāfaqata an-nabīyīn, wa yaqīna aṣ-ṣādiqīn, wa manāzila al-muttaqīn wa thabāta al-mūqinīn ḥattā taTawāffanī `alā dhālik.* *Translation: O Allāh, with faith in You, and belief in Your Book, and loyalty to Your covenant, and following the Sunnah of Your Prophet, our master Muḥammad ﷺ. O Allāh, I ask You for the reward of the grateful, the descent of the close ones, the companionship of the prophets, the certainty of the truthful, the abodes of the righteous, and the firmness of the convinced until You take my soul in that state.*

When reaching the door and Maqām Ibrāhīm (N)
اللَّهُمَّ إِنَّ هَـٰذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ، وَالْأَمْنَ أَمْنُكَ، وَهَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ *Transliteration: Allāhumma inna hāzā al-bayta baytuka wa al-ḥarama ḥaramuka, wa al-amna amnuka, wa hāzā maqāmu al-ʿāʾidhi bika mina al-nār.* *Translation: O Allāh, indeed this House is Your House, the Sanctuary is Your Sanctuary, and security is Your security, and this is the station of one seeking refuge with You from the Fire.*

When reaching the corner, Rukn al-Iraqi, after Hajar al-Aswad (N)
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالنِّفَاقِ وَالشِّقَاقِ وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ *Transliteration: Allāhumma innī a`ūdhu bika mina ash-shakki wa-sh-shirki wa-n-nifāqi wa-sh-shiqāqi wa sū'i-l-akhlāqi wa sū'i-l-manẓari fīl-ahli wa-l-māli wa-l-walad.* *Translation: O Allāh, I seek refuge in You from doubt, polytheism, hypocrisy, discord, bad morals, and bad appearance in my family, wealth, and children.*

When reaching the golden spout (Mizāb) (N)

اللَّهُمَّ أَظِلَّنِي فِي ظِلِّكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ وَاسْقِنِي بِكَأْسِ سَيِّدِنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شُرْبَةً هَنِيئَةً مَرِيئَةً لَا أَظْمَأُ بَعْدَهَا أَبَدًااللَّهُمَّ إِنِّي
أَسْأَلُكَ الرَّاحَةَ عِندَ الْمَوْتِ وَالْعَفْوَ عِندَ الْحِسَابِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Transliteration: Allāhumma aẓillanī fī ẓillika yawma lā ẓilla illā ẓilluka wasqinī bika’si sayyidinā Muḥammadin ṣallā llāhu ʿalayhi wa sallama shurbatan hanīʾatan marīʾatan lā aẓmāʾu baʿdahā abadan. Allāhumma innī asʾaluka al-rāḥata ʿinda al-mawti wa al-ʿafwa ʿinda al-ḥisābi yā dhā al-jalāli wa al-ikrām.

Translation: O Allāh, shade me in Your shade on the day when there is no shade but Your shade, and give me to drink from the cup of our master Muḥammad ﷺ, a satisfying and pleasant drink after which I will never be thirsty again. O Allāh, I ask You for comfort at the time of death and pardon at the time of reckoning, O Possessor of Majesty and Honor.

When reaching Rukn Yamāni before touching Hajar al-Aswad (N)
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَة حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
Transliteration: Rabbanā ātinā fī-l-dunyā ḥasanatan wa fī-l-ākhirati ḥasanatan waqinā ʿaḏāba-l-nāri wa adkhilnā al-jannata maʿa-l-abrāri yā ʿazīzu yā ghaffār, Allāhumma innī asʾaluka al-ʿafwa wa al-ʿāfiyata fī-l-dunyā wa al-ākhirah.
Translation: Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire. Admit us to Paradise with the righteous, O Mighty One, O Forgiving One. O Allāh, I ask You for forgiveness and well-being in this world and the Hereafter.

Increase this supplication during Tawāf: (N)
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلهِ وَلا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
Transliteration: Subḥāna llāhi wa-l-ḥamdu lillāhi wa-lā ilāha illā Allāhu wa-Allāhu akbaru wa-lā ḥawla wa-lā quwwata illā billāhi al-ʿalīyyi al-ʿaẓīm. Rabbanā ātinā fīl-dunyā ḥasanatan wa-fīl-ākhirati ḥasanatan waqinā ʿadhāba al-nār.
Translation: Glory be to Allāh, all praise is due to Allāh, there is no god but Allāh, Allāh is the Greatest, and there is no power nor might except with Allāh, the Most High, the Most Great. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

In addition to the previously mentioned Zikr, in round-1: (N)
اللَّهُمَّ اجْعَلْهُ عُمْرَةً مَبْرُورَةً، وَذَنْبًا مَغْفُورًا، وَسَعْيًا مَشْكُورًا، وَعَمَلًا مَقْبُولًا، وَتِجَارَةً لَنْ تَبُور، يَا أَرْحَمَ الرَّاحِمِينَ *Transliteration: Allāhumma ijʿalhu ʿumratan mabrūratan, wa-dhanban maghfūran, wa-saʿyan mashkūran, wa-ʿamalan maqbūlan, wa-tijāratan lan tabūra, yā arḥama al-rāḥimīn.* *Translation: O Allāh, make it an accepted Umrah, a forgiven sin, a grateful endeavor, an accepted act, and a trade that will never perish. O Most Merciful of the merciful.*

Additional dua in round-2: (N)
اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ *Transliteration: Allāhumma ḥabbib ilaynā al-īmāna wa-zayyinhu fī qulūbinā wa-karrih ilaynā al-kufra wa-l-fusūqa wa-l-ʿiṣyāna, wa-ijʿalnā mina al-rāshidīn.* *Translation: O Allāh, make faith beloved to us and beautify it in our hearts, and make disbelief, wickedness, and disobedience hateful to us, and make us among the rightly guided.*

Additional dua in round-3: (N)
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ *Transliteration: Allāhumma innī as'aluka mūjibāti raḥmatika wa-ʿazā'ima maghfiratika wa-al-ghanīmata min kulli birrin wa-l-fawza bi-l-jannati wa-l-najāta mina al-nār.* *Translation: O Allāh, I ask You for the things that necessitate Your mercy, and the resolutions for Your forgiveness, and the attainment of every good, and success in entering Paradise, and salvation from the Fire.*

Additional dua in round-4: (N)
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا يُقَرِّبُنَا إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُنَا إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ *Transliteration: Allāhumma innī as'aluka al-jannata wa-naʿīmahā wa-mā yuqarribunā ilayhā min qawlin aw fiʿlin aw ʿamalin, wa-aʿūdhu bika mina al-nāri wa-mā yuqarribunā ilayhā min qawlin aw fiʿlin aw ʿamal.* *Translation: O Allāh, I ask You for Paradise and its pleasures and what brings us closer to it in word, deed, or action, and I seek refuge in You from the Fire and what brings us closer to it in word, deed, or action.*

Additional dua in round-5: (N)
اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ وَحُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ، اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِي، وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّي، وَأَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ *Transliteration: Allāhumma inn laka ʿalayya ḥuqūqan kathīratan fīmā baynī wa-baynak wa-ḥuqūqan kathīratan fīmā baynī wa-bayna khalqika, Allāhumma mā kāna laka minhā faghfirhu lī, wa-mā kāna li-khalqik fataḥammalhu ʿannī, wa-aghninī bi-ḥalālika ʿan ḥarāmika, wa-biṭāʿatika ʿan maʿṣīyatika, wa-bi-faḍlika ʿamman siwāk.* *Translation: O Allāh, indeed You have many rights over me concerning what is between me and You, and many rights over me concerning what is between me and Your creation. O Allāh, whatever is due to You, forgive me for it, and whatever is due to Your creation, take it upon Yourself on my behalf. Enrich me with Your lawful provision over Your forbidden provision, with Your obedience over Your disobedience, and with Your grace over everyone besides You.*

Additional dua in round-6: (N)
اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا كَامِلًا، وَيَقِينًا صَادِقًا، وَرِزْقًا وَاسِعًا وَحَلَالًا طَيِّبًا، وَتَوْبَةً نَصُوحًا، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَرَاحَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ، وَالْعَفْوَ عِنْدَ الْحِسَابِ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ، اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ، وَوَجْهَكَ كَرِيمٌ، وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي *Transliteration: Allāhumma innī as'aluka īmānan kāmilān, wa-yaqīnan ṣādiqān, wa-rizqan wāsiʿan wa-ḥalālan ṭayyibān, wa-tawbatan naṣūḥān, wa-tawbatan qabla al-mawti, wa-rāḥatan ʿinda al-mawti, wa-maghfiratan baʿda al-mawti, wa-l-ʿafwa ʿinda-l-ḥisābi, wa-l-fawza bi-l-jannati, wa-l-najāta mina al-nār. Allāhumma inna baytaka ʿaẓīm, wa-wajhaka karīm, wa-anta yā Allāhu ḥalīmun karīmun ʿaẓīmun tuḥibbu al-ʿafwa, fa-ʿfu ʿannī.* *Translation: O Allāh, I ask You for complete faith, true certainty, abundant and lawful sustenance, sincere repentance, repentance before death, comfort at the time of death, forgiveness after death, pardon during the reckoning, success in Paradise, and salvation from the Fire. O Allāh, Your House is great, and Your Face is noble, and You, O Allāh, are forbearing, generous, and great. You love to pardon, so pardon me.*

Additional dua in round-7: (N)
اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَأَقَارِبِنَا وَأَسَاتِذَنَا وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنَ النَّارِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعَ وِزْرِي وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذَنْبِي. اللَّهُمَّ أَحْسِنْ عَوَاقِبَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ. وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.   *Transliteration: Allāhumma yā rabb al-bayti-l-ʿatīqi aʿtiq riqābanā wa-riqāba ābā'inā wa-ummuhātinā wa-aqāribinā wa-asātidhanā wa-al-muʾminīna wa-l-muʾmināti min al-nār. Allāhumma innī as'aluka an tarfaʿ Zikri wa-taḍaʿ wizri wa-tuṣliḥ amri wa-tuṭahhir qalbī wa-tunawwir lī fī qabrī wa-taghfir lī dhanbī. Allāhumma aḥsin ʿawāqibana fīl-umūri kullihā wa-ajirnā min khizy al-dunyā wa-ʿadhāb al-ākhirah. Wa-ṣallā Allāhu ʿalā sayyidinā Muḥammadin wa-ālihi ajmaʿīn wa-al-ḥamdu lillāhi rabbi-l-ʿālamīn.*   *Translation: O Allāh, Lord of the Ancient House, free our necks and the necks of our fathers, mothers, relatives, teachers, believers, and believing women from the Fire. O Allāh, I ask You to elevate my status, remove my burdens, rectify my affairs, purify my heart, illuminate my grave, and forgive my sins. O Allāh, make our outcomes in all matters good, and save us from the disgrace of this world and the punishment of the Hereafter. And may Allāh's peace be upon our master Muḥammad and all his family. Praise be to Allāh, the Lord of the Worlds.*

After 7 rounds, offer two units of voluntary prayer behind Maqām Ibrahīm, if possible, or nearby. It is recommended to recite Sūrah Al Kāfirūn in the first rak'a and Sūrah Al Ikhlās in the second rak'a.

After Nafl prayer behind Maqām Ibrahīm: (N)

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَاقْبَلْ مَعْذِرَتِي، وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي، وَتَعْلَمُ مَا عِنْدِي فَاغْفِرْ لِي ذُنُوبِي

Transliteration: Allāhumma innaka taʿlamu sirrī wa ʿalāniyatī fa'qbal maʿdhiratī, wa taʿlamu ḥājatī faʾaʿṭinī suʾlī, wa taʿlamu mā ʿindī fa'ghfir lī dunūbī.

Translation: O Allāh, You know my secret and my open affairs, so accept my apology. You know my needs, so grant my request. You know what is within me, so forgive my sins.

While Drinking Zamzam: (N)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Transliteration: Bismillāhi wal-hamdu lillāhi was-salātu was-salāmu 'ala rasūlillāh. Allāhumma inni as'aluka 'ilman nafi'an wa rizqan wāsi'an wa shifa'an min kulli da'.

Translation: "In the name of Allāh, all praise is due to Allāh, and blessings and peace be upon the Messenger of Allāh. O Allāh, I ask You for beneficial knowledge, abundant provision, and healing from every illness."

T-3 | Step-3 | Rukn-3: Sa'y	
Action	**Recitation** (N)
Proceed to Safa and Marwa hills and complete seven rounds of Sa'y. This involves walking between these two hills, emulating Hajar's(R) *search for water for her son Ismail* (A).	نَوَيْتُ سَعْيَ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu sa‘y sab‘ata ashwātin lillāhi ta‘ālā.* *Translation: I intend to perform Sa'y, seven circuits, for Allāh, the Most High.*

Shurūth (Conditions) of Sa'y.
Sa'y is the third obligation of Umra. Sa'y will be accepted only if the following conditions are met: *Start at Safa and reach Marwa.* *Perform Sa'y after performing the Tawāf.* *Perform Sa'y seven times. If in doubt, consider the lesser number.* *Wudu is Sunnah, but not mandatory for Sa'y.* *Safa to Marwa is one Sa’y; the return to Safa is the second.*

Sunnah of Sa'y
Intention (Niyyah) *Perform Sa'y immediately after Tawāf.* *Increase in Zikr and Duas.* *Maintain purity.* *Men should perform Ramal (brisk walking) in the green-light area.* *Perform Sa'y by walking on one's own.* *Ensure modesty (covering of Awrah).* *Men should wear Izār (waist wrap) as worn during Tawāf.*

Zikr and Duas for Sa'y (N)
When ascending Safa

Say three times:

الله أكبر، الله أكبر، الله أكبر

"Allāhu Akbar, Allāhu Akbar, Allāhu Akbar" (Allāh is the Greatest)

Then recite:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير

"La ilāha illa Allāh, wahdahu lā sharīka lah, lahul-mulku walahul-hamdu wa-huwa 'ala kulli shay'in qadīr"

(There is no god but Allāh, He alone, He has no partner, His is the dominion and His is the praise, and He is over all things capable)

Then recite:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ وَرَسُولُهُ أعوذ بالله من الشيطان الرجيم. بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا فَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Transliteration: Abda'u bima bada'a Allāhu wa Rasūluhu a'udhu billahi min ash-shaytan ir-rajim. Bismillāhi ar-Rahmāni ar-Rahīm. Inna-s-Safa wal-Marwata min sha'ā'irillāhi, fa man Ḥajja al-bayta awi'tamara fala junāha 'alayhi an yattawwafa bihima, fa man tatawwa'a qairan fa innallāha shākirun 'alīm.

Translation: I begin with what Allāh and His Messenger began with. I seek refuge in Allāh from the accursed Satan. In the name of Allāh, the Most Gracious, the Most Merciful. Indeed, Safa and Marwa are among the symbols of Allāh. So whoever performs Ḥajj to the House or performs Umra - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allāh is appreciative and Knowing.

While starting Sa'y: (N)

لا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ بُكْرَةً وَأَصِيلًا لا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، لا إِلٰهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ (ادْعُونِي أَسْتَجِبْ لَكُمْ) دَعَوْنَاكَ رَبَّنَا فَاغْفِرْ لَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ، رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدِينَا وَلِقَرَابَاتِنَا وَلِأَحْبَابِنَا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Transliteration: La ilāha illa Allāhu, wa Allāhu Akbar, Allāhu Akbaru kabīran, wal-hamdulillāhi kathīran, wa sub'hanAllāhi wa'bihamdihi bukratan wa asīla. La ilāha illa Allāhu wahdahu anjaza wa'dahu wa nasara 'abdahu wa hazama al-ahzaba wahdahu. La ilāha illa Allāhu, wa la na'budu illa iyyahu mukhlisīna lahu-d-dīna walaw kariha al-kāfirūn. Allāhumma ṣalli ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm. Wa bārik ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, fīl-ʿālamīn, innaka hamīdun majīd. Allāhumma innaka qulta wa qauluka-l-haqq, "Id'uni astajib lakum," da'awnāka Rabbanā faghfir lana wa kaffir 'anna sayyi'atina wa Tawāffana ma'al-abrar. Rabbanā i'ghfir lana wa-liwalidina wa-liqarabatina wa-li'ahbabina wa-lil-mu'minina wal-mu'minati wal-muslimina wal-muslimat.

Translation: There is no god but Allāh, and Allāh is the Greatest. Allāh is supremely Great and all praise belongs to Allāh abundantly. Glory be to Allāh and all praise is due to Him morning and evening. There is no god but Allāh alone, He fulfilled His promise, aided His servant, and defeated

the confederates alone. There is no god but Allāh, and we worship none but Him sincerely, even if the disbelievers dislike it. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, You have said, and Your promise is true, "Call upon Me; I will respond to you." We call upon You, our Lord, so forgive us, pardon our sins, and grant us death among the righteous. Our Lord, forgive us, our parents, our relatives, our loved ones, the believers, men and women, and the Muslims, men and women.

At green light: (N)

رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ، إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Transliteration: Rabbī ighfir wa arḥam waʿfu wa takarram wa tajāwaz ʿammā taʿlamu, innaka taʿlamu mā lā naʿlamu, innaka anta Allāhu al-aʿazzu al-akramu, rabbanā ātinā fi d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā ʿadhāba an-nār.

Translation: My Lord, forgive and have mercy, pardon and be generous, and overlook what You know. Indeed, You know what we do not know. Indeed, You are the Almighty, the Most Generous. Our Lord, grant us in this world good and in the Hereafter good, and protect us from the punishment of the Fire.

Increase Zikr and Dua throughout Sa'y. A comprehensive Zikr: (N)
سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ *Transliteration: Subḥānallāhi, wal-ḥamdu lillāhi, wa lā ilāha illāllāhu, wa-Allāhu akbar.* *Translation: Glory be to Allāh, all praise is due to Allāh, there is no god but Allāh, and Allāh is the Greatest.*

In Sa’y-1 (N)
رَبَّنَا نَجِّنَا مِنَ النَّارِ سَالِمِينَ غَانِمِينَ فَرِحِينَ مُسْتَبْشِرِينَ مَعَ عِبَادِكَ الصَّالِحِينَ، مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسُنَ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ *Transliteration: Rabbanā najjina mina’nāri, sālimina ghānimina farihina mustabshirīna ma'a 'ibādika-s-sālihīn. Ma'alladīna an'am-allāhu 'alayhim mina-n-nabiyyīna wa-s-siddīqina wa-sh-shuhada'i wa-s-sālihīna, wahasuna ulai'ka rafiqa. Dalika al-fadlu minallāhi wa kafa billāhi 'alīma. Rabbanā waj'alna muslimīna laka wa min durriyyatina ummatan muslimatan laka wa arina manasikana wa tub 'alayna innaka anta at-tawwabu ar-rahīm.* *Translation: Our Lord, save us from the Fire, [as] safe and sound, victorious, joyful and delighted with You, along with Your righteous servants. Along with those upon whom Allāh has bestowed favor among the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. That is the bounty from Allāh, and sufficient is Allāh as Knower. Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. Show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful.*

In Sa'y-2 (N)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ، رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّاب

Transliteration: Rabbanā ighfir lanā wa li-ikhwanina alladhīna sabaqūnā bil-īmāni wa la taj'al fi qulūbina ghillan lilladhina amanu Rabbanā innaka ra'ufun rahīm, Rabbanā atmim lana nūranā waghfir lana innaka 'ala kulli shay'in qadīr. Rabbanā la tuzigh qulūbana ba'da idh hadaytana wa hab lana min ladunka rahmatan innaka anta al-wahhab.

Translation: Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. Our Lord, complete for us our light and forgive us. Indeed, You are over all things competent. Our Lord, do not let our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower.

In Sa'y-3 (N)
اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا
Transliteration: Allāhumma iqsim lana min khashyatika ma tahulu bihi baynana wa bayna ma'asiyika, wa min ta'atika ma tuballighuna bihi jannataka wa mina al-yaqini ma tuhawwinu bihi 'alayna masa'iba-dunya. Allāhumma matti'na bi-asma'ina wa absarina wa quwwatina ma ahyaytana waj'alhu al-waritha minnā wa-j'al tha'rana 'ala man dalamana wa-nsurna 'ala man 'adana, wala taj'al musībatana fi dīninā wa la taj'ali d-dunya akbara hammina wa la mablagha 'ilmina wa la tusallit 'alayna man la yarhamuna.   *Translation: O Allāh, apportion for us from Your fear that which will stand between us and our disobedience to You, and from Your obedience that which will lead us to Your Paradise, and from certainty that which will make the hardships of this world easier for us. O Allāh, grant us enjoyment through our hearing, sight, and strength as long as You keep us alive, and make it an inheritance for us, and make our revenge be upon those who have wronged us, and grant us victory over those who oppose us. And do not make our affliction in our religion, nor make the world our greatest concern, nor the extent of our knowledge, and do not give authority over us to those who will not have mercy on us.*

In Sa'y-4 (N)

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَنَسْتَغْفِرُكَ مِنْ كُلِّ مَا تَعْلَمُ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ. لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. لَا إِلَهَ إِلَّا اللهُ المَلِكُ الحَقُّ الْمُبِينُ، مُحَمَّدٌ رَسُولٌ اللهِ صَادِقُ الْوَعْدِ الْآمِين، اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سُخْطِكَ وَبِمُعَافَاتِكَ مِنْ عُقوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ، فَلَكَ الْحَمْدُ حَتَّى تَرْضَى

Transliteration: Allāhumma innā nas'aluka min qairi mā ta'lamu, wa na'ūdubika min sharri mā ta'lamu wa nastaghfiruka min kulli mā ta'lamu, innaka anta 'allāmu al-ghuyūb. Lā ilāha illā anta subhānaka innī kuntu mina-l-ẓālimīn. Lā ilāha illallāhu al-maliku al-ḥaqqul-mubīn, Muḥammadun rasūlullāhi ṣādiqul-wa'dil-amīn. Allāhumma innī a'ūdubiriḍāka min sukhṭika wa bimu'āfātika min 'uqūbatika, wa a'ūdubika minka lā uḥṣī thanā'an 'alayka, anta kamā athnayta 'alā nafsika, falaka al-ḥamdu ḥattā tarḍā.

Translation: O Allāh, we ask You for the goodness that You know, and seek refuge in You from the evil that You know, and we seek Your forgiveness for all that You know. You are the Knower of the unseen. There is no deity except You; You are exalted. Indeed, I have been among the wrongdoers. There is no deity except Allāh, the Sovereign, the Truth, the Manifest, Muḥammad is the Messenger of Allāh, truthful in promise, trustworthy. O Allāh, I seek refuge in Your pleasure from Your displeasure, and in Your pardon from Your punishment. I seek refuge in You from You; I cannot enumerate Your praise. You are as You have praised Yourself. All praise is due to You until You are pleased.

In Sa’y-5 (N)
سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ، يَا اللَّهُ، سُبْحَانَكَ مَا ذَكَرْنَاكَ حَقَّ ذِكْرِكَ، يَا اللَّهُ، سُبْحَانَكَ مَا شَكَرْنَاكَ حَقَّ شُكْرِكَ، يَا اللَّهُ. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَلْحَقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ. رَبِّ يَسِّرْ وَلَا تُعَسِّرْ، رَبِّ تَمِّمْ بِالْخَيْرِ.   *Transliteration: Subḥānaka mā 'abdanāka ḥaqqa 'ibādatika, yā Allāh, subḥānaka mā dakarnāka ḥaqqa zikrika, yā Allāh, subḥānaka mā shakarnāka ḥaqqa shukrika, yā Allāh. Allāhumma ḥabbib ilaynā al-īmāna wa zayyinhu fī qulūbinā wa karrih ilaynā al-kufr wal-fusuqa wal-'iṣyāna wa-j'alnā mina ar-rāshidīn. Allāhumma bsuṭ 'alaynā min barākatika wa raḥmatika wa faḍlika wa rizqika. Allāhumma tawāffanā muslimīnā wa al-ḥaqnā bissāliḥīn, ghayra khazāyā walā mafṭūnīn. Rabbi yassir walā tu'assir, rabbi tammim bi-l-qair.*   *Translation: Glory be to You, we have not worshiped You as You deserve to be worshiped, O Allāh. Glory be to You, we have not remembered You as You deserve to be remembered, O Allāh. Glory be to You, we have not thanked You as You deserve to be thanked, O Allāh. O Allāh, make faith beloved to us and beautify it in our hearts, and make us hate disbelief, transgression, and disobedience, and make us among the guided ones. O Allāh, extend upon us Your blessings, mercy, grace, and sustenance. O Allāh, grant us death as Muslims and join us with the righteous, not in disgrace nor in trial. My Lord, make things easy for us and do not make them difficult; my Lord, complete [our affairs] with goodness.*

In Sa'y-6 (N)

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ أَبَدًا. اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ الْغَفُورُ الرَّحِيمُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Transliteration: Allāhumma innī as'aluka-n-na'īma al-muqīma-lladhī lā yahūlu wa lā yazūlu abadā. Allāhumma innī ẓalamtu nafsī ẓulman kathīran wa lā yaghfiru 'dunūba illā anta faghfir lī maghfiratan min 'indika wa-rḥamnī innaka-l-ghafūru ar-raḥīm. Allāhumma innī a'ūdubika min al-'ajzi wa al-kasali wa al-jubni wa al-bukhli wa ḍala'i-d-dayni wa ghālabati ar-rijāl. Allāhumma āti nafsī taqwāhā wa zakkihā anta qairu man zakkāhā anta waliyyuhā wa mawlāhā. Allāhumma innī a'ūdubika min 'ilmin lā yanfa'u wa min qalbin lā yakhsha'u wa min nafsin lā tashba'u wa min da'watin lā yustajābu lahā.

Translation: O Allāh, I ask You for the lasting bliss that never fades away. O Allāh, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me. Surely, You are the Forgiving, the Merciful. O Allāh, I seek refuge in You from incapacity, laziness, cowardice, miserliness, the burden of debt, and overpowering by men. O Allāh, grant my soul its righteousness and purify it; You are the best to purify it, its guardian, and its protector. O Allāh, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble, from a soul that is never satisfied, and from a supplication that goes unanswered.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُو قَوْلِي. رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ. رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَاسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، رَبَّنَا وَاجْعَلْنَا مُسْلِمين لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Transliteration: Rabbi ashrah li ṣadri wayassir li amri waḥlul 'uqdatan min lisānī yafqahu qawlī. Rabbi hab li ḥukman wa alḥiqnī bi-s-ṣāliḥīn. Waj'al li lisāna ṣidqin fīl-ākhirīn. Waj'alnī min warathati jannati-n-na'īm. Rabbi ghfir li wa liwālidayya wa liman dakhala baytī mu'minan wa lil-mu'minīna wal-mu'mināti walā tazidi al-ẓālimīna illā tabārā. Rabbi adkhilnī mudkhala ṣidqin wa akhrijnī mukhraja ṣidqin wa aj'al li min ladunka sulṭānan naṣīrā. Rabbanā ghfir lanā dunūbanā wa isrāfanā fī amrinā wa ṯabbit aqdamānā wa-nṣurnā 'ala-l-qawmil kāfirīn. Rabbanā taqabbal minnā innaka anta as-samī'u al-'alīm. Wa tub 'alaynā innaka anta at-tawwābu ar-raḥīm, Rabbanā waj'alnā muslimīna laka wa min durriyyatinā ummatan muslimatan laka wa arinā manāsikana wa tub 'alaynā innaka anta at-tawwābu ar-raḥīm.

Translation: O my Lord, expand my chest [with assurance], ease for me my task, and untie the knot from my tongue that they may understand my speech.
My Lord, grant me wisdom and join me with the righteous. Grant me a good and honorable mention among later generations, and make me among the inheritors of the Garden of Bliss. My Lord, forgive me, my parents, and whoever enters my home as a believer, and forgive the

believing men and women; and increase the wrongdoers only in ruin. My Lord, admit me with a truthful entrance and let me exit with a truthful exit, and grant me from Yourself a supporting authority. Our Lord, forgive us our sins and our excesses in our affairs, make our feet firm, and grant us victory over the disbelieving people. Our Lord, accept this from us; indeed You are the All-Hearing, the All-Knowing. Turn to us in mercy; indeed You are the Accepting of repentance, the Most Merciful. Our Lord, make us submissive to You, and from our descendants a nation submissive to You. Show us our rites and accept our repentance; indeed You are the Accepting of repentance, the Most Merciful.

T-4 | Step-4 | Rukn-4 : Trim Hair (R)	
Action	**Recitation**
Both women and men must remove from at least 3 hairs. Prophetﷺ encouraged men to shave their heads completely (Halq). Women should trim a small portion of hair from the tip (Taqsir), not shave completely, as a symbol of completing the main rituals of Ḥajj. *Translation: All praise is due to Allāh who has fulfilled my obligation (of pilgrimage) for me. O Allāh, with every strand of good hair, erase my mistakes, raise me in status through it, forgive me, my parents, those who shave, those who trim, and all the Muslims. May Allāh, the Most High, send blessings and peace upon our Prophet Muḥammadﷺ and upon his family and all of his companions.*	*Dua after:* الْحَمْدُ لِلهِ الَّذِي قَضَى عَنِّي نُسُكِي، اللَّهُمَّ بِكُلِّ شَعْرَةٍ حَسَنَةٍ وامْحُ عَنِّي بِهَا سَيِّئَةً وَارْفَعْ لِي بِهَا دَرَجَةً وَاغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ وَلِلْمُسْلِمِينَ. وَصَلَّى اللهُ تَعَالَى وَسَلَّمَ وَبَارَكَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ *Transliteration: Al-ḥamdu lillāhi alladhī qaḍā 'annī nusukī, allāhumma bikulli sha'ratin ḥasanatin wa-mh'u 'annī bihā sayyi'atan wa rfa' li bihā darajatan wa-ighfir lī wa liwālidayya wa lil-muḥalliqīna wal-muqaṣṣirīna wa lil-muslimīn. Wa ṣallā Allāhu ta'ālā wa sallama wa bāraka 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi ajma'īn.*

After the haircut, the pilgrim achieves Tahallul from Umra. The pilgrim who intends only Umra may proceed with Tawāf al-Wida. After Tahallul from Umrah, most restrictions are lifted for a Ḥajj Pilgrim, such as wearing stitched clothes and cutting hair, except for the restriction on sexual intimacy. The Ḥajj pilgrim may later enter Ihrām for Ḥajj on 7th or 8th of Dul Hijja, either at a Mīqāt or from their residence in Makka compensating with an animal sacrifice.

Step-5 | Vajib-2 : Tawāf al-Wida	
Action	**Recitation**
For those who are not performing Ḥajj after the Umrah, proceed to perform the Tawāf al-Wida (Farewell Tawāf) by circling the Ka'ba seven times in an anti-clockwise direction. Niyyah for Tawāf is Sunnah. Start from Hajar Aswad. *This is followed by offering two units of voluntary prayer behind Maqām Ibrahīm.*	نَوَيْتُ طَوَافَ الوَدَاعِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu Tawāf al-Wada' sab'ata ashwātin lillāhi ta'ala.* *Translation: I intend to perform the Farewell Tawāf of seven circuits for the sake of Allāh, the Most High.* *Same recitations mentioned* in the *previous* pages for *Tawāf*.

The pilgrims intending to leave after Tawāf al-Wida, refer to the chapter Ziyārat an-Nabi ﷺ

Ḥajj Rituals - مناسك الحج

<table>
<tr><td>T-5 | Step-1 (Rukn-1): Ihrām-Niyyah (R)
(Vajib-1): Ihrām need to be made at any of the Mīqāt</td></tr>
<tr><td>Sunnah for Ihrām: Ghusl with the intention of Ihrām & 2-Rak’a Prayer.</td></tr>
<tr><td>-Prescribed time for Ihrām of Ḥajj is from 1st of Shawāl until Fajr of Eid al Az’ha (10 Ḏul-Ḥijja).
-Intend to perform Ḥajj for Allāh, seeking His blessings and forgiveness.
-Take a Sunnah Ghusl (N).
-Don Ihrām clothing (V): (For men: two white, seamless garments;
For women: modest attire covering the body, but not face veil),
-Perform 2-Rak’a Nafl Prayer before Ihrām and enter Ihrām state.
-Observe Ihrām restrictions.
-A Ḥajj Tamattu’ pilgrim can make Ihrām while in Makka at his residence.</td></tr>
<tr><td>نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى، لَبَّيْكَ اللَّهُمَّ بِحَجَّةٍ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي نَوَيْتُ الْحَجَّ فَأَعِنِّي عَلَيْهِ وَتَقَبَّلْهُ مِنِّي</td></tr>
<tr><td>Transliteration: Nawaytu al-ḥajja wa-aḥramtu bihā lillāhi taʿālā, labbayka allāhumma bi-ḥajjatin labbayk, labbayka lā sharīka laka labbayk, inna-l-ḥamda wa-n-niʿmata laka wa-l-mulka, lā sharīka lak. Allāhumma ṣalli ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm. Wa bārik ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, fīl-ʿālamīn, innaka hamīdun majīd. Allāhumma innī asʾaluka riḍāka wa-l-jannata wa-aʿūdhu bika min</td></tr>
</table>

sakhaṭika wa-n-nār. Allāhumma innī nawaytu al-ḥajja fa-aʿinnī ʿalayhi wa-taqabbalhu minnī.

Translation: *I intend to perform Ḥajj and have entered into Ihrām for it for the sake of Allāh, the Exalted. Here I am, O Allāh, here I am, here I am, there is no partner to You, here I am. Verily, all praise and favor belong to You, and so does the dominion. There is no partner to You. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, I ask You for Your pleasure and Paradise, and I seek refuge in You from Your displeasure and the Fire. O Allāh, I intend to perform Ḥajj, so help me with it and accept it from me.*

Recitations after Ihrām (N)

In response to Ibrahīm's (A) invitation, Talbiya is the primary Zikr from Ihrām until Tawāf:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Transliteration: *Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-niʻmata laka wal-mulk, lā sharīka lak.*

***Translation:*"Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner." -Recite 3 times*

T-6 | Step-4 | Tarwiya Day - The Day of Quenching (N)	
Action (Dul Hijja 8)	**Recitation**
Tarwiya Day: *On the 8th of Dul Hijja after sunrise, proceed to Mina. Spend the day and perform the Ẓuhr, Asr, Maghrib, Isha, and Fajr prayers there.* *It is called Tarwiya Day because early pilgrims were instructed to drink plenty of water and fill their containers for the long journey ahead.* *Spend the night in Mina.*	لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ *Labbaik Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-ni'mata laka wal-mulk, lā sharīka lak.* *Translation:"Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."*

T-7 | Step-5 | Rukn-2: Arafa Day (R)	
Action (Dul Hijja 9)	**Recitation** (N)
Staying in Arafa afternoon on 9th of Dul Hijja: On the 9th of Dul Hijja morning pilgrims goes towards Mina, by afternoon enter the plain of Arafa and halt there. Pray Ẓuhr and Asar in Arafa. Dua on Arafa day is best. *Translation: There is no deity except Allāh alone, He has no partner, His is the dominion and His is the praise, and He is capable of all things.* *Translation: O Allāh, to You belongs all praise, to You belongs all dominion, and in Your hand is all goodness. To You returns all matters, openly and secretly. Surely, You have power over all things. Forgive me for what I have done in the past and what I may do in the future, for what I have concealed and what I have declared, and for what You know better about me than myself. You are the One who brings forward and the One who delays. There is no deity except You.*	*Arafa is to know Allāh. Though there is no specified Dua on the day of Arafa,* *Primary Zikr for Arafa is:* لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير *Transliteration: Lā ilāha illallāhu waḥdahu lā sharīka lahu, lahu-l-mulku wa lahu-l-ḥamdu wa huwa 'alā kulli shay'in qadīr.* *Then:* اللَّهُمَّ لَكَ الحَمْدُ كُلُّهُ وَلَكَ المُلْكُ كُلُّهُ وَبِيَدِكَ الخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الأَمْرُ كُلُّهُ عَلَانِيَتُهُ وَسِرُّهُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنتَ *Transliteration: Allāhumma laka al-ḥamdu kulluhu wa-laka-l-mulku kulluhu wa biyadika al-qairu kulluhu, wailayka yurja'u-l-amru kulluhu 'alānīyatuhu wa sirruhu, innaka 'alā kulli shay'in qadīr, ighfirli mā qaddamtu wamā akhartu, wamā asrartu wamā a'lantu, wamā anta a'lamu bihi minnī, anta al-Muqaddimu wa anta al-Mu'akhiru, lā ilāha illā ant.*

T-8 | Step-6 | Vajib-2: Spending night before Eid in Muzdalifa (V)	
Action (Dul Hijja 9)	**Recitation** (N)
Spending night before Eid in Muzdalifa: On the 9th of Ḏul-Ḥijja, after sunset proceed to Muzdalifa, collect 70 pebbles for the symbolic stoning ritual (Rami al-Jamrāt), and spend the night there.	*No specific recitation.* *Perform the Maghrib and Isha prayers combined.* *Increase Dua and Azkār.*

T-9 | Step-7 | Vajib-3 : Stoning Jamrat al-Aqaba (V)	
Action (Dul Hijja 10)	**Recitation**
In the dawn of Eid al-Aḍḥā on the 10th of Ḏul-Ḥijja return to Mina and stone the three pillars at Jamrah seven stones each, starting with the largest (Jamrat al-Aqaba).	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ *Transliteration: Allāhu Akbar, Allāhu Akbar, Allāhu Akbar*

T-10 | Step-8 : Animal Sacrifice (V) before or after trimming hair	
Action (Dul Hijja 10+)	**Recitation**
Muslims who are performing Ḥajj al-Qīran or Ḥajj al-Tamattu' will engage in the sacrifice of an animal, usually a lamb or a goat. The meat is then distributed among the needy.	بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، اللَّهُمَّ هَـٰذَا مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي *Transliteration: Bismillahi, Allāhu Akbar. Allāhumma hāza minka wa-lak. Allāhumma taqabbal minni.* *Translation: In the name of Allāh, Allāh is the Greatest. O Allāh, this is from You and for You. O Allāh, accept it from me.*

T-11 | Step-9 | Rukn-5: Trim Hair (R) -Minor Tahallul	
Action (Dul Hijja 10+)	**Recitation**
At Mina; Both women and men must remove at least 3 hairs. Prophet ﷺ encouraged men to shave their heads completely (Halq). Women should trim a small portion of hair from the tip (Taqsir), not shave completely, as a symbol of completing the main rituals of Ḥajj. Once the haircut is done, the pilgrim is partly relieved from the restrictions. *Restrictions for marital relations still remain.*	*Dua after:* الْحَمْدُ لِلهِ الَّذِي قَضَى عَنِّي نُسُكِي، اللَّهُمَّ بِكُلِّ شَعْرَةٍ حَسَنَةٍ وامْحُ عَنِّي بِهَا سَيِّئَةً وَارْفَعْ لِي بِهَا دَرَجَةً وَاغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ وَلِلْمُسْلِمِينَ. وَصَلَّى اللهُ تَعَالَى وَسَلَّمَ وَبَارَكَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ *Transliteration: Al-ḥamdu lillāhi alladhī qaḍā 'annī nusukī, allāhumma bikulli sha'ratin ḥasanatin wa amh'u 'annī bihā sayyi'atan wa rfa' li bihā darajatan wa-ighfir lī wa liwālidayya wa lil-muḥalliqīna wal-muqaṣṣirīna wa lil-muslimīn. Wa ṣallā Allāhu ta'ālā wa sallama wa bāraka 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi ajma'īn.* *Translation: All praise is due to Allāh who has fulfilled my obligation (of pilgrimage) for me. O Allāh, with every strand of good hair, erase my mistakes, raise me in status through it, forgive me, my parents, those who shave, those who trim, and all the Muslims. May Allāh, the Most High, send blessings and peace upon our Prophet Muḥammad ﷺ and upon his family and all of his companions.*

T-12 | Step-10 | Rukn-4 : Tawāf al-Ifadah (R)	
Action (Dul Hijja 10+)	**Recitation**
Return to Makka and perform Tawāf al-Ifadah, which involves circumambulating the Ka'ba seven times. *Tawāf Al-Ifadah can be performed at any time during one's lifetime, allowing some women to wait for days of purity. Notably, Tawāf is the only part of Ḥajj that requires Wudu.*	Niyyah is Sunnah for Tawāf: نَوَيْتُ طَوَافَ الإِفَاضَةِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu Tawāfa al-Ifāḍah Sab'ata Ashwāṭin Lillāhi Ta'ālā.* *Translation: I intend to perform Tawāf al-Ifadah, seven circuits, for the sake of Allāh, the Most High.* Same recitations mentioned in the previous pages for Tawāf.

T-13 | Step-11 | Rukn-5 : Sa'y (R) -Full Tahallul	
Action (Dul Hijja 10+)	**Recitation**
Proceed to Safa and Marwa hills and complete seven rounds of Sa'y. This involves walking between these two hills, emulating Hajar's (R) *search for water for her son Ismail* (R). After this step, all Ihrām restrictions are lifted, including marital relations.	Niyyah: نَوَيْتُ سَعْيَ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu Sa'y sab'ata ashwaatin lillāhi ta'ālā.* *Translation: I intend to perform Sa'y, seven circuits, for Allāh, the Most High.* *Same recitations mentioned in the previous pages for Sa'y.*
Rukn-6 is to perform Rukn 1 to 5 as prescribed.	

T-14 to T-19 | Step-12 | Vajib-4: Spend 3 nights after Eid in Mina (V)	
Action (Dul Hijja 11,12,13)	**Recitation**
Spend night after Eid in Mina. On the 10th of Ḏul-Ḥijja, after Eid sunset proceed to Mina, and spend the 3 nights of Ayyām Tashrīq in Mina. *Stones everyday afternoon at all 3 sites of Jamrah* (N) - *preferred order small (al sughra), middle (al wusta) and the big (al kubra).* *Increase Dua and Zikr*	*Perform the Maghrib and Isha prayers combined.* *Dua:* اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُور *Transliteration: Allāhumma ij'alhu ḥajjan mabrūran wa sa'yan mashkūran wa dhanban maghfūran wa 'amalan ṣāliḥan maqbūlan wa tijāratan lan tabūr.* *Translation: O Allāh, make it a Ḥajj that is accepted, an effort that is appreciated, sins that are forgiven, a righteous deed that is accepted, and a trade that will never perish.*

T-20 | Step-14 | Vajib-5 : Tawāf al-Wida	
Action (Dul Hijja 13+)	**Recitation**
Before leaving Makka, Perform the Tawāf al-Wida (Farewell circumambulation) by circling the Ka'ba seven times in an anti-clockwise direction. Niyyah for Tawāf is Sunnah. Start from Hajar Aswad. *This is followed by offering two units of voluntary prayer behind Maqām Ibrahīm.*	نَوَيْتُ طَوَافَ الوَدَاعِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى *Transliteration: Nawaytu Tawāf al-Wada' sab'ata ashwaatin lillāhi ta'ala.* *Translation: I intend to perform the Farewell Tawāf of seven circuits for the sake of Allāh, the Most High.* Same recitations mentioned in the previous *pages* for Tawāf.

Step-Z : Ziyārat-al-Nabi ﷺ (N)
It is highly recommended for pilgrims to extend their journey and spend time in Madīna to deepen their connection to the Prophet ﷺ before or after Ḥajj and Umra. *Read the chapter "*Ziyārat-al-Nabi ﷺ*"*

The three Harams (holy sanctuaries) for Muslims are:
Masjid al-Haram in Makka: Praying here is equivalent to 100,000 prayers elsewhere.

Masjid an-Nabawi in Madīna: Praying here is equivalent to 1,000 prayers elsewhere.

Masjid al-Aqsa in Jerusalem: Praying here is equivalent to 500 prayers elsewhere.

Uḍḥiya - الأضحية

Uḍḥiya (Qurbani) refers to the sacrificial act performed during the festival of Eid al-Aḍḥā. Uḍḥiya is Sunnah Mu'akkada. It is highly recommended every year but not obligatory. However, it becomes obligatory for someone who takes a vow to perform it.

Eligibility: The person performing the sacrifice must be a Muslim, sane, and have reached the age of discernment (bulugh). They must also be financially capable, meaning they possess surplus wealth beyond their essential needs for the day of Eid and debts. Sunnah is met if one person in household performs.

Animals for Sacrifice: Permissible animals are camels, cattle (cows and bulls), sheep, and goats. They must be free from defects like blindness, lameness, sickness, pregnancy and multiple colors.

Age Requirements: Camels should be at least five years old. Cattle should be at least two years old. Goats should be at least two-year-old. Sheep should be at least one year old.

Up to seven people can share the sacrifice of a camel or a bull, but sheep and goats can only be sacrificed by one person.

Time of Sacrifice: The sacrifice must be performed after the Eid al-Aḍḥā prayer on the 10th of Ḏul-Ḥijja until the sunset of the 13th of Ḏul-Ḥijja. Niyyah is required during the sacrifice or while buying the animal for each member. It is not performed at night.

Distribution of Meat: The meat can be divided into three parts: one with the liver for the family, one for relatives, and one for the poor and needy, and can be distributed only to Muslims. Meat from a vowed animal is to be given entirely to the poor outside his family.

Method of Slaughter: The animal should be slaughtered by a Muslim who pronounces the name of Allāh (Tasmiyah) and says "Bismillah Allāhu Akbar" before the act. The cut should be swift and precise, severing the trachea, esophagus, and the two jugular veins.

Ziyārat-al-Nabi - ﷺ - زيارة النبي

Madina is the primary capital and the second important holy Haram for Muslims. It is highly recommended for pilgrims to visit Madīna Munawwara before or after Ḥajj and Umra. The city, where Prophet Muḥammad ﷺ lived after migrating from Makka, holds great significance. Visiting Madīna allows pilgrims to pay respects at Masjid an-Nabawi and Rawda Sharīf. Pilgrims extend their journey and spend time in Madīna to deepen their connection to the Prophet ﷺ and experience the spiritual atmosphere of the city. Visiting Madīna is a blessed and rewarding experience.

"If only those came to you ⌜O Prophet⌝-after wronging themselves-seeking Allāh's forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allāh ever Accepting of Repentance, Most Merciful." -Qur'ān 4:64

Ibn Hajar (R) *references "those who came to you ⌜O Prophet⌝" in this verse as an encouragement for believers to visit the Prophet ﷺ in his lifetime and after his wafat, either by traveling or from afar.*

Messenger ﷺ said:
" Whoever visits my grave, is as if he visited me during my life"
-Al Tabarani

"Whoever visits my grave will be entitled to my intercession." -Ibn Majah
"Verily, Iman (Faith) retreat to Madīna.." -Saḥīh Bukhari-1876.

Believers and their hearts will constantly be attracted to Madīna.

Be in a state of purity and dress appropriately. Reflect on the significance of Madīna and behave with discipline. Continuously recite Salāt al-Nabi upon entering Madīna. Lower voice if need to speak in Madīna.

Dua when Entering Haram-al-Madīna

أعوذ بالله من الشيطان الرجيم، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِسْمِ اللهِ وَعَلَى
مِلَّةِ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي
مُخْرَجَ صِدْقٍ، وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا. اللَّهُمَّ هَـٰذَا حَرَمُ رَسُولِكَ
فَاجْعَلْهُ لِي وِقَايَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَسُوءِ الْحِسَابِ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَعَزِيمَةَ الرُّشْدِ وَشُكْرَ النِّعْمَةِ وَحُسْنَ الْعِبَادَةِ، وَأَسْأَلُكَ
مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. وَصَلَّى اللهُ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّم

Transliteration: A'ūdhubillāhi mina-sh-shayṭānir-rajīm, bismillāhir-raḥmānir-raḥīm, bismillāhi wa'alā millati rasūlillāhi ṣallallāhu 'alayhi wa sallam, rabbi adkhilnī mudkhala ṣidqin wa akhrijnī mukhraja ṣidqin, wa'j'al lī min ladunka sulṭānan naṣīra. Allāhumma hāzā ḥaramu rasūlika faj'alhu lī wiqāyatan minan-nāri wa amānan min al-'adhābi wa sū'i-l-ḥisāb. Allāhumma innī as'aluka-thabāta fīl-amri wa 'azīmata ar-rushdi washukra-n-ni'mati waḥusn-l-'ibādati, wa as'aluka min qairi mā ta'lamu wa astaghfiruka mimmā ta'lamu, innaka anta 'allām al-ghuyūb. Wa ṣallallāhu 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi wa sallam.

Translation: I seek refuge with Allāh from the accursed devil. In the name of Allāh, the Most Gracious, the Most Merciful. In the name of Allāh, and upon the religion of the Messenger of Allāh, peace and blessings be upon him. O Lord, let me enter a truthful entrance and exit a truthful exit, and grant me from Your presence a supporting authority. O Allāh, this is the sanctuary of Your Messenger, so make it for me a protection from the Fire, and a safety from punishment and the evil of reckoning. O Allāh, I ask You for steadfastness in the matter and determination upon guidance, gratitude for Your blessings, and excellence in worship. I ask You for the best of what You know, and I seek Your forgiveness for what You know. Indeed, You are the Knower of the unseen. And may Allāh send blessings upon our master Muḥammad, his family, and his companions, and grant them peace.

Dua when Entering Masjid-al-Nabawi
أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ وَالحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ وَعَلَى آلِهِ وَصَحْبِهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ أَبْوَابَ رِزْقِكَ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِين. اللهم افتح لي أبواب رحمتك، واجعل لي من كل همّ فرجًا، ومن كل ضيق مخرجًا، واغفر لي ولأهلي ولمن أتى لزيارة قبر نبيك محمد ﷺ.
Transliteration: A'ūdhubillāhil-'aẓīm wa biwajhihil-karīm wa sulṭānihil-qadīm minash-shayṭānir-rajīm, bismillāhi walḥamdu lillāhi waṣ-ṣalātu wassalāmu 'alā rasūlillāhi wa 'alā ālihi wa ṣaḥbihi, Allāhumma aghfir lī dunūbī waftaḥ lī abwāba raḥmatika wa sahhil abwāba rizqika, assalāmu 'alayka ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhu, assalāmu 'alaynā wa 'alā 'ibādillāhi-ṣ-ṣāliḥīn. *Translation: I seek refuge with Allāh the Almighty, by His Noble Face and His Eternal Authority, from the accursed devil. In the name of Allāh, and all praise is due to Allāh, and peace and blessings be upon the Messenger of Allāh and upon his family and companions. O Allāh, forgive me my sins, open for me the doors of Your mercy, and facilitate for me the doors of Your provision. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh.*
Pray Ṣalāt Tahiyat 2 Rak'a after entering the Masjid, if possible in the Rawda which the space between the Mimbar of Rasūlullāh and his resting place or anywhere in the Masjid. Then you may proceed Ziyārat-al-Rasūlullah.

Ziyārat-al-Rasūlullah ﷺ
السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ، السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ، وَيَا خَيْرَ الخَلَائِقِ أَجْمَعِينَ. السَّلامُ عَلَيْكَ وَعَلَى آلِكَ وَأَهْلِ بَيْتِكَ وَأَزْوَاجِكَ وَذُرِّيَّاتِكَ وَأَصْحَابِكَ أَجْمَعِينَ، السَّلامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَجَمِيعِ عِبَادِ اللهِ الصَّالِحِينَ. جَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا وَرَسُولًا عَنْ أُمَّتِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَخِيرَتُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهِ. اللَّهُمَّ وَآتِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَّهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.
Transliteration: Assalāmu ʻalayka ayyuhan-nabiyyu, assalāmu ʻalayka yā rasūlallāh, assalāmu ʻalayka yā nabiyyallāh, assalāmu ʻalayka yā sayyid al-mursalīna wa khātam al-nabiyyīn, wa yā qair al-khalā'iqi ajma'īn. Assalāmu ʻalayka wa ʻalā ālika wa ahl baytika wa azwājika wa durriyyātika wa aṣḥābika ajma'īn, assalāmu ʻalayka wa ʻalā sā'ir al-anbiyā' wa jamīʻ ʻibādillāhi al-ṣāliḥīn. Jazākallāhu yā rasūlallāh afḍala mā jazā nabiyyan wa rasūlan ʻan ummatih, ashhadu an lā ilāha illa allāh waḥdahu lā sharīka lah, wa ashhadu annaka ʻabduhu wa rasūluhu wa khīratuhu min khalqih, wa ashhadu annaka ballaghta al-risālata wa addayta al-amānata wa naṣaḥta al-ummata wa jāhadta fillāhi ḥaqqa jihādih. Allāhumma wa ātihi al-wasīlata wa al-faḍīlata wabʻath'hu maqāman maḥmūdan allathī waʻadtah. Allāhumma ṣalli ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm. Wa bārik ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, fīl-ʿālamīn, innaka hamīdun majīd.

Translation: Peace be upon you, O Prophet, peace be upon you, O Messenger of Allāh, peace be upon you, O Prophet of Allāh, peace be upon you, O leader of the messengers and the seal of the prophets, and O best of all creatures. Peace be upon you, your family, your household, your wives, your descendants, and all your companions. Peace be upon you and upon all the prophets and all the righteous servants of Allāh. May Allāh reward you, O Messenger of Allāh, with the best reward that He has given to any prophet and messenger for his community. I bear witness that there is no deity but Allāh, alone with no partner, and I bear witness that you are His servant and His Messenger, and His chosen one from His creation. I testify that you have conveyed the message, fulfilled the trust, advised the Ummah, and strived for Allāh as is His due. O Allāh, grant him the highest rank and the best virtue, and raise him to the praiseworthy position that You have promised him. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious.

Here is a simple way to say "Salām" to Prophet ﷺ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ *"Assalāmu 'alayka ayyuha n-nabiyyu wa raḥmatullāh"* *Peace be upon you, O Prophet ﷺ, and the mercy of Allāh be upon you*

To convey "Salām" to Prophet ﷺ on behalf of someone else.
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ.. *"Assalāmu 'alayka yā rasūlallāhi min..."* (add name of person after 'min'..) *Translation: Peace be upon you, O Messenger of Allāh, from..*

To convey "Salām" for Abu Bakr Siddiq (R)
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَيِّدَنَا أَبَا بَكْرٍ الصِّدِّيقِ صَاحِبَ رَسُولِ اللَّهِ وَثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ، جَزَاكَ اللهُ عَنْ أُمَّةِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرًا. *Transliteration: Assalāmu 'alayka yā amīra l-mu'minīna sayyidānā Abā Bakri aṣ-Ṣiddīqi ṣāḥiba rasūlillāhi wa thaniy athnayni idh humā fīl-ghār, jazāk Allāhu 'an ummati nabiyyihi ṣallāllāhu 'alayhi wa sallama qairā.* *Translation: Peace be upon you, O Commander of the Faithful, our leader Abu Bakr as-Siddiq, companion of the Messenger of Allāh, and the second of the two when they were in the cave. May Allāh reward you on behalf of the Ummah of His Prophet, peace and blessings be upon him, with goodness.*

To convey "Salām" for Umar (R)
السَّلامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَيِّدَنَا عُمَرَ الْفَارُوقَ، أَعَزَّ اللهُ بِكَ الإِسْلامَ، جَزَاكَ اللَّهُ عَنْ أُمَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا.   *Transliteration: Assalāmu ‘alayka yā amīra l-mu’minīna sayyidānā ‘Umar al-Fārūqa, a‘azza Allāhu bik-al-Islām, jazāk Allāhu ‘an ummati nabiyyihi ṣallāllāhu ‘alayhi wa sallama qairā.*   *Translation: Peace be upon you, O Commander of the Faithful, our leader Umar al-Farūq. May Allāh honor Islām through you. May Allāh reward you on behalf of the Ummah of His Prophet, peace and blessings be upon him, with goodness.*

Marriage - النكاح

Nikāḥ is a binding Sharʿī contract permitting lawful intimacy between a man and a woman. The Prophet ﷺ said:"O young men, whoever among you is able to marry, let him marry" (Ṣaḥīḥ al-Bukhārī). He also encouraged choosing a spouse based on religiosity and good character.

***Meeting and Engagement**: When intending marriage, it is Sunnah for a man to look at the prospective bride's face and hands, and she may likewise look at him, as this fosters affection and harmony.*

Farḍ (Integrals) of Nikāh are five:
***-The groom** - free from legal impediments to marriage..*
***-The bride -** not married, not in ʿiddah, and not a maḥram to the groom.*
***-The Wali-The bride's guardian** - a Muslim, male, free, mature, and sane. The order: father, paternal grandfather, full brother, paternal brother, their sons, paternal uncles, then their descendants; if absent, the judge (qāḍī).*
***-Two witnesses**: Muslim, male, mature, free, sane, upright (ʿadl) and neither deaf nor blind nor openly sinful.*
***-Offer and Acceptance (Ījāb and Qabūl)** – clear verbal contract.*
Example:

- *Ījāb:* زَوَّجْتُكَ بِنْتِي فَاطِمَةَ بِهٰذَا الْمَهْرِ
  (I marry you my daughter 'Fāṭima' for such-and-such dowry)

- *Qabūl:* قَبِلْتُ تَزْوِيجَهَا بِالْمَهْرِ الْمَذْكُورِ
  (I accept her marriage with the mentioned dowry)

***Mahr** (V): Mahr is a wajib gift of value from the groom to the bride, based on the standard of her paternal female relatives or of satisfaction of the bride. Its specification is Sunnah but not required for a valid nikah.*

***Walīma (Wedding Feast)** (N): The walīma is Sunnah for the husband after consummation; it is also valid if held after the nikah and before consummation. It is not required of the bride or her family.*

Sunnah (recommendations) of Nikāḥ:
-To deliver a khuṭba before the nikāh, including praise of Allah, blessings upon the Prophet ﷺ, supplication, with advices on marital life.

-For the guardian to say before the contract:

ازوجك على ما امر الله به عز وجل من امساك بمعروف او تسريح باحسان

"I marry you in accordance with what Allah has commanded—either to retain in kindness or to release with excellence."

-For the attendees to supplicate for the couple:

بارك الله لك، وبارك عليك، وجمع بينكما في خير

"May Allah bless you, shower His blessings upon you, and unite you both in goodness."

-Publicizing the marriage and declaring the mahr.

Moderation in Marriage: *The Prophet ﷺ advised to keep marriage simple. complications or extravagance is disliked, as it leads to hardship and blameworthy customs. The originator of an innovation bears its sin and the sin of those who act upon it thereafter.*

Etiquettes for the Couple
-It is recommended for the husband at the first meeting to place his hand on her forelock and say: "May Allah bless each of us in our companionship"

بارك الله لكل منا في صاحبه

-At intimacy, they should observe modesty, cleanliness and good conduct; and precede it with pleasant fragrance, affection, and similar acts that bring comfort. It is recommended to say:

اللهم جنبنا الشيطان، وجنب الشيطان ما رزقتنا

*It is reported from **Ibn Abbas*** (R) *that he said: "I love to beautify myself for my wife as I love her to beautify herself for me."*

Rights and Responsibilities: *The husband must provide maintenance (nafāqa), including food, clothing, housing and healthcare.*

Da’wa - الدعوة

Da'wa refers to inviting people to Islām, spreading its message, educating about the faith, and encouraging Muslims to practice their religion more fully. The Prophet's ﷺ message was clear and concise: believe in "La Ilāha IllAllāh, Muḥammadun Rasūlullāh" and he would wisely answer those who approached with questions or sought evidence.

Here’s how to do Da’wa effectively:
Sincerity (Ikhlas): The intention behind Da'wa must be purely for the sake of Allāh, seeking His pleasure and guidance for others.

Knowledge (Ilm): A person involved in Da'wa should have a sound understanding of Islāmic teachings, the Qur’ān, Sunnah, and Fiqh, to ensure accuracy in their message.

Wisdom (Hikmah): Da'wa should be done with wisdom, considering the right time, place, and manner for delivering the message.
﴿Invite to the way of your Lord with wisdom and good instruction, and reason with them in a way that is best﴾ - Qur’ān (16:125)

Good Character (Akhlaq): The one engaged in Da‘wa should exhibit excellent character, as conduct itself is a powerful form of Da'wa and attract many to Islām. Demonstrating the principles of Islām through actions is often more effective than words and serves as a powerful testament to the faith.

Patience (Sabr): Da'wa requires patience and perseverance, as responses may vary, and many may not accept the message.

Gentle Approach (Lutf): Addressing people kindly and gently is crucial; harshness can repel rather than attract. The Qur’ān (3:159) advises us to be gentle with those around us.

Tailored Message: Understanding the audience and tailoring the message to their context, background, and level of understanding are vital for ensuring relatability and comprehension.

Supplication (Dua): Make dua for those you invite to Islām, asking Allāh to guide them and open their hearts to the truth.

Collaboration: Providing support and by working with other Muslims and Islāmic organizations enhances the effectiveness of Da'wa efforts.

Guidance is from Allāh alone: We cannot force anyone into faith but only share the message. If someone arrogantly rejects the message despite the evident truth, our stance is:

﴿*For you is your religion, and for me is my religion*﴾ *-Qur'ān (109:6)*

By adhering to these principles, Da'wa can be conducted respectfully and effectively, reflecting the true spirit of Islām. Avoid disputes and errors by gifting reliable books to those unfamiliar with the message of "La Ilāha IllAllāh, Muḥammadun Rasūlullāh"

Strive - الجهاد

In contemporary times, it is essential to teach children the basics of Jihād to prevent crime and fitna. There are two types of Jihād in Islām:

Jihād al Akbar - The Major Struggle: This refers to the spiritual battle within oneself, aiming to align the heart with the right path to success, and to resist and overcome false temptations.

Jihād -Minor: It involves striving for justice and armed struggle for self-defense, to protect oneself, one's family, and society. It also encompasses defensive or offensive actions led by an Islāmic ruler under Sharia. An example is a soldier defending the state from enemy invasion. In contemporary terms, it refers to serving in the military under a just ruler-not through unauthorized or virtual means. It carries great reward. Differences may arise among you, but ﴿..Do not dispute and [thus] lose courage and become weakened; and be patient..﴾ -Qur'ān 8:46.

The Prophet ﷺ taught by example how Muslims live under both non-Muslim and Islāmic rule. In Makka before the Hijra, under non-Islāmic authority, he neither fought nor permitted offensive action. Though brave companions like Umar (R) *were ready to defend, the persecuted believers were instructed to remain patient, and he sought protection and negotiated peace where possible. Fighting against his own nation of residence is not ideal. When practicing the religion became impossible, they made Hijra. In Madīna, he established an Islāmic state, permitting defensive and offensive Jihād under his legitimate leadership. Even in an Islāmic state, offenses committed by individuals or groups without the authorization of the ruler is a crime. Jizya rules apply, and criminal prosecution are handled by the state, not individuals or mobs. Suicide missions are prohibited in Islām. Civilians must not harm others, and soldiers may not target civilians.*

﴿If anyone commits a murder, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind﴾

-Qur'ān 5:32

Eating Etiquettes - آداب الأكل

Before Eating: *Wash hands before eating and begin with "Bismillah":*

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

If one forgets to say Bismillah at the beginning, say: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ
In the name of Allāh, at its beginning and its end

While Eating:
-Eat and drink while seated with the right hand; avoid reclining.
-Eat together with family or community from the same plate/bowl.
-Eat from what is directly in front of oneself.
-Not to eat excessively and stop before feeling full.
-Avoid waste; if food falls, clean and consume it.
-Avoid sips of water during meals; drink water before or after meals.
-Drink in sips, not gulps.
-Light-hearted jokes that bring smiles are Sunnah but avoid laughter.
-Overeating is discouraged; the Prophet ﷺ advised moderation with one part of the stomach for food, one for water, and one empty.

Gratitude: Conclude with - الحَمْدُ لِلَّه
Dua after food:

الحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All praise is due to Allāh, Who fed me this and provided it for me without any power or strength from myself.
Wash hands and mouth. It is sunnah to do Siwāq and wash face afterward.

It is Ḥarām to eat*: carrion, pork, flowing blood, intoxicants, repulsive creatures (snakes, mice, insects etc.), predatory land animals with fangs and birds with talons, animals that live on both land and water, domestic donkeys and mules, animals commanded to be killed or forbidden to be killed, and those slaughtered for other than Allāh.*

*-All sea animals that live only in water are **Halāl**.*

Sleeping Etiquettes - آداب النوم

Before Sleep:
Prophetﷺ discouraged visiting sūq after ʻIshā. It is Sunnah to use Siwāq, perform Wuḍū', and dust the bed thrice. Sleep early and wake up early.

Recitations:
Recite Fātiha, Ayat al-Kursi, the last two verses of Al-Baqarah, and the final three Sūrahs of the Qur'ān: Al-Ahad, Al-Falaq, and An-Nas.

***Recite*: سُبْحَانَ اللَّهِ (33x), الحَمْدُ لِلَّهِ (33x), اللَّهُ أَكْبَرُ (34x).**

Dua before sleeping:

بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ

Transliteration: "Bismika Allāhumma ahyā wa amūt."
Translation: "In Your name, O Allāh, I live and I die."

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا،
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

(Bismika rabbī waḍaʻtu janbī, wa bika arfaʻuhu, in amsakta nafsī fa rḥamhā, wa in arsaltahā faḥfaẓhā, bimā taḥfaẓu bihi ʻibādaka aṣ-ṣāliḥīn.)

In Your name, my Lord, I lay down my side, and with Your permission, I raise it up. If You take my soul, then have mercy upon it, and if You send it back, then protect it in the way You protect Your righteous servants.

During Sleep: It is Sunnah to lie on your right side, put your right hand under your right cheek and refrain from sleeping on your belly.

After Waking Up: *Wake up early for Tahajjud. Dua upon waking up:*

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"Alhamdu lillāhil-lathī ahyana baAAda ma amatana wa-ilayhin-nushūr"
"All praise is for Allāh who gave us life after having taken it from us and unto Him is the resurrection."
-Proceed to wash hands, Siwāq, perform Wudu for Tahajjud prayer.

Funeral Rites - تجهيز الجنازة

Preparing the deceased for the funeral prayer involves steps that begin with death and end with burial, as detailed below:

1. After Death:

Confirming Death: By ensuring that breathing and pulse have ceased.

Closing the Eyes: Gently close the eyes of the deceased as the Prophet ﷺ said: " When the soul is taken, the eyes follow it, so close his eyes." -Saḥīh Muslim

Gently Stretch the Body and loosen its joints. Lay the body straight with arms and legs naturally positioned and the body facing the qibla.

2. Bathing the Deceased (Ghusl):

Obligatory Bathing: Bathing the deceased is fard kifaya, except for martyrs or if a valid excuse, like severe decomposition, prevents it.

Simplest Method:
Wear gloves, remove impurities, and wash the entire body once with pure water fulfills the obligation. Niyyah is recommended but not mandatory.
-Perform the washing in a private space with minimal participants, covering the private parts.

Complete Method:
Preparation: Wear gloves, use pure, warm water (preferably seawater). Prepare soap, clean cloths, and camphor for the final rinse.
Order of Washing: Start with removing impurities, wash private areas using a cloth, perform ablution (Wudu) without putting water enter the mouth or nose, and clean under the nails if needed.

Main Washing: Begin with the head and beard, then the right side, then the left. Repeat three times or more if necessary, using camphor in the final rinse. It is Sunnah to wash in odd numbers (3, 5 or 7)
Dry the body and apply camphor perfume. A woman's hair should be braided into three plaits and placed behind her head.

Umm 'Atiyya said: The Messenger ﷺ said regarding washing his daughter: "Wash her three, five, or more times if you see fit, with water and lotus leaves, and add camphor to the last washing."

Key Rulings on Bathing the Deceased:
- *Bathing is obligatory even if the deceased died by drowning.*
- *One washing suffices even if deceased was in ritual impurity.*
- *Reciting the prayer after ablution is recommended.*
- *Avoid direct contact with private parts, use a cloth.*
- *Hide bad omens and share signs of goodness (radiant face, pleasant smell etc).*
- *Perform Tayammum if water is unavailable, or if the deceased is uncircumcised.*
- *Clean any impurity discharge after bathing; no need to wash again if it happens after shrouding. Cover areas with continuous impurities with cotton or cloth and perform the prayer immediately.*
- *Avoid cutting hair or nails, unless it prevents water from reaching the skin.*
- *Those who bathe the deceased should bathe themselves afterward.*

Who washes the deceased?:

A man washes men, and a woman washes women. Husbands and wives may bathe each other.

The precedence for washing a man is: father, grandfather, son, grandson, brother, other male relatives, unrelated men and lastly, mahram.

The precedence for washing a woman is: mother, daughter, granddaughter, sister, aunt, other female relatives, unrelated women, husband and lastly, mahram.

If no appropriate person is available, unrelated men can perform Tayammum on a female deceased, and unrelated women on a male deceased, using a glove or cloth over their hands.

Children should be bathed by the same gender.
Bathing a deceased non-Muslim is valid. but handing over a deceased Muslim to non-Muslims is forbidden.

Those in a state of major impurity should not bathe the deceased if others are available.

For a Stillborn Baby:

If the baby shows signs of life, treat it with all applicable rites. If born without movement and four months or older, bathe but do not pray over it. If less than four months old, direct burial is sufficient. Bury the deceased without delay after the funeral prayer.

3. Shrouding (Kafan):

Kafan (Shroud): After the body is washed and dried, it is wrapped in a clean, white cloth.
For Males: Typically three pieces. For Females: Additional cloth for covering the head and face.

The main sheet (Ihrām-like piece) that covers the entire body. A headpiece (for females) or an additional cloth for covering the head and face. A cloth to wrap around the waist (this piece may be optional for women).

Place the body on the kafan facing the qibla and wrap securely but gently.

4. Preparation for the Janāza Prayer:

How to Carry the Janāza: *Use a bier and carry the shrouded Mayyith to the masjid or prayer ground. Four or five people should carry the bier. If five, the fifth stands between the front two poles. Walk at a moderate pace; do not run or jump. If the body is fragile, reach the burial site quickly. It is Sunnah for men to accompany the deceased to the grave. Avoid carrying fire or incense with the procession, as it is Karāha.*

Positioning: Place the body (flat on the bier) in front of the congregation with the head facing the qibla. Ensure respect and dignity to the deceased.

5. The Janāza Prayer Guidelines (Ṣalāt al-Janāzah)

*Who Should Lead: The right to lead **Ṣalāt al-Janāza** belongs to the guardian, ruler, local imām, or elder scholars.*

Priority : Guardian → Ruler → local imām → Elder Scholars.

Even if the deceased requested a stranger, the guardian has the final right but may delegate it. It is recommended for the guardian to delegate to a respected scholar who is present.

Imam's Position During the Prayer:
For Men: Stand near the head. For Women: Stand near the waist.

Conditions: Same conditions as regular prayer. The body must be washed and placed in front of the worshippers. Praying before shrouding is valid but disliked (makrūh). If the body is inaccessible, the prayer is not required. During congregational prayer, do not move the body until all have finished.

For Martyrs: Any body part found of a Muslim must be washed, shrouded, prayed over, and buried. A martyr (Shahīd) must not be washed or prayed over and should be buried in their blood-stained clothes. However, the guardians may replace clothes if necessary.

Social Responsibilities Toward the Deceased: Immediate preparation for burial is mandatory. Washing the body is a Farḍ Kifāyah. A brief wait for the guardian's arrival is allowed, but unnecessary delays are forbidden.

Positioning of the Congregation: The Janāza prayer is usually performed standing in rows, with the imām at the front. The congregation stands behind the imām in a straight line, offering the prayer for the deceased.

Janāza Prayer - صلاة الجنازة

Step-1 (Niyyah) (V)	
Position – Standing (V)	**Recitation**
	Niyyah followed by Takbīr Tahrima. أُصَلِّي الفَرْضَ عَلَى هَـٰذَا المَيِّت - مَعَ الْإِمَام *Transliteration: "Usalli al-Farḍa 'ala hāza al-mayyit - ma'al imām"* *Translation: I intend to perform the obligatory prayer for this deceased (with the imām).*
Note: Niyyah can be in any language, but any verbal utterance in Ṣalāh from Takbīr to Salām must be in Arabic.	

Step-2 (Takbīr Tahrima)	
Action- Transition	**Recitation**
Stand > Niyyah > Takbīr Tahrima > raise both hands with thumbs to earlobe level, palms facing the Qibla. Say "Allāhu Akbar," > then with the next step fold the right hand over the left wrist between the chest and navel.	اللَّهُ أَكْبَرُ *Say "Allāhu Akbar" for each step.*
There is no Rukū and Sujūd in Janāza Prayer. Able individuals should Stand and Pray. There are 4 Takbīr and conclude with Salām in Qiyam position.	

Step-3 (Fātiha) (V)	
Position - Qiyam	**Recitation**
After Takbīr-1: Sūrah al-Fātiha (V) 	بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٱهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ آمين *Bismillāhi al-Rahmāni a-Rahīm* *Alhamdu lillāhi Rabbil 'ālamīn* *Ar-Rahmāni al-Rahīm* *Māliki Yawmi-d'Dhīn* *Iyyāka na'budu wa iyyāka nasta'īn* *Ihdina-a-Sirātal-Mustaqīm* *Sirātal-lazīna an’amta 'alaihim ghayril-maghdūbi 'alaihim wa lad-dāallīn. -Āmen*

<table>
<tr><th colspan="2">Step-4 (Salāt al-Nabi) (V)</th></tr>
<tr><th>Same Position - Qiyam</th><th>Recitation</th></tr>
<tr><td>After Takbīr-2:</td><td>اللَّهُ أَكْبَرُ
“Allāhu Akbar”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي
الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيد

Transliteration: Allāhumma ṣalli ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm. Wa bārik ʿalā sayyidinā muḥammadin wa-ʿalā āli sayyidinā muḥammadin, kamā bārakta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, fīl-ʿālamīn, innaka hamīdun majīd.</td></tr>
<tr><td colspan="2">Translation: O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious.</td></tr>
</table>

<table>
<tr><th colspan="2">Step-5 (Dua for Deceased) (V)</th></tr>
<tr><th>Position - Qiyam</th><th>Recitation</th></tr>
<tr><td>After Takbīr-3:
</td><td>اللَّهُ أَكْبَرُ
“Allāhu Akbar”

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ
وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَاَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ
زَوْجِهِ وَجِيرَانًا خَيْرًا مِنْ جِيرَانِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ
مِنْ عَذَابِ الْقَبْرِ وفِتْنَتِهِ وَمِنْ عَذَابِ النَّارِ

Transliteration: Allāhumma ighfir lahu wa-rhamhu wa'afu 'anhu wa'āfihi wa akrim nuzulahu wa wassi' madkhalahu wa’ghsilhu bil-ma'i wal-thalji wal-baradi wa naqqihi mina al-khataya kamā yunakka al-thawbu al-abya'du mina-l-danasi wa abdilhu dāran qairan min dārihi wa ahlan qairan min ahlihi wa zawjan qairan min zawjihi wa jirānan qairan min jirānihi wa adkhilhu al-jannata wa'a'idhhu min 'adhabi al-qabri wa fitnatihi wa min 'adhabi ‘nār.</td></tr>
<tr><td colspan="2">Translation: O Allāh, forgive him, have mercy on him, pardon him, grant him well-being, and honor his resting place. Expand his entry and cleanse him with water, snow, and hail. Purify him from his sins as a white garment is purified from dirt. Grant him a home better than his home, a family better than his family, a spouse better than his spouse, and neighbors better than his neighbors. Enter him into Paradise and protect him from the punishment of the grave, its trials, and the punishment of the Hellfire.</td></tr>
</table>

<table>
<tr><th colspan="2">Step-6 (Dua and Salām) (V)</th></tr>
<tr><th>Same Position- Qiyam</th><th>Recitation</th></tr>
<tr><td>After Takbīr-4:
</td><td>اللَّهُ أَكْبَرُ
"Allāhu Akbar"

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ وَاغْفِرْ لَنَا وَلَهُ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّار

Transliteration: Allāhumma la tahrimna ajrahu wala taftinnā ba’dahu waghfirlana walahu, Rabbanā atina fid-dunya hasanatan wafil akhirati hasanatan waqina ‘adaban nār.</td></tr>
<tr><td colspan="2">Translation: O Allāh, do not deprive us of his reward and do not lead us astray after him, and forgive us and him. Our Lord, give us in this world good and in the Hereafter good and protect us from the punishment of the Fire.</td></tr>
<tr><td colspan="2">Only 1 Salām (toward right) is mandatory, 2nd Salām (left) is voluntary:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ الله

"Assalāmu 'alaykum wa rahmat-ullah"</td></tr>
</table>

6. Burial Guidelines:

After the Janāza prayer, the deceased is taken to the burial site. It is preferred to bury the deceased as soon as possible. Bury the deceased in a Muslim cemetery. The body should be placed in the grave, lying on the right side, with the face directed toward the qibla. Family and friends may participate and make dua during the burial. Ensure the grave is deep and wide enough to prevent odors and protect from animals. Do not bury another body on top unless the previous one has decomposed. Avoid burying two bodies in one grave; if necessary, separate them with soil, especially if they are of different genders.

If Someone Dies on a Ship: *If bringing the deceased to shore is difficult, perform the rites on the ship. Bathe and shroud the body, perform the funeral prayer, then place the body in a makeshift coffin of two planks and lower it into the sea.*

Burying the deceased in a coffin is Karāha. Men are responsible for burying a female deceased. The grave can be dug according to the soil condition. Three or five people should participate in the burial. Cover the grave with a cloth while lowering the body.

when placing the body in the grave, recite:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ

Use a wet clay pillow and align the body towards the qibla. Place bricks tightly to cover the grave. Fill the grave with soil while reciting:

مِنْهَا خَلَقْنَـٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

Raise the grave slightly above ground level and sprinkle water. Planting greenery is recommended but avoid structures or inscriptions on the grave.

It is Sunnah to recite and repeat below Tasbīt during the burial and once the body is laid to rest:

التَّثْبِيت

اللَّهُمَّ ثَبِّتْهُ عِنْدَ السُّؤَالِ. اللَّهُمَّ أَعِنْهُ عَلَى الْجَوَابِ. اللَّهُمَّ جَنِّبْهُ عَذَابَ الْقَبْرِ. اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ. اللَّهُمَّ آمِنْهُ مِنْ كُلِّ نَزْعَةٍ.

Once the Janāza is buried, it is sunnah for one person from the gathering to face the grave and recite below Talqīn:

تَلْقِينٌ آخَر

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ. لَا إِلٰهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ، فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ، وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ. يَا عَبْدَ اللَّهِ ابْنَ أَمَةِ اللَّهِ حَوَّاءُ (أَوْ يَا آمَةَ اللَّهِ بِنْتَ أَمَةِ اللَّهِ)، اُذْكُرِ الْعَهْدَ الَّذِي كُنتَ عَلَيْهِ فِي الدُّنْيَا وَخَرَجْتَ عَلَيْهِ إِلَى دَارِ الْآخِرَةِ. كُنتَ تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ الْقَبْرَ حَقٌّ، وَأَنَّ السُّؤَالَ حَقٌّ، وَأَنَّ الْبَعْثَ حَقٌّ، وَأَنَّ الْحِسَابَ حَقٌّ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، وَأَنَّ لِقَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى حَقٌّ. إِذَا جَاءَكَ الْمَلَكَانِ الْكَرِيمَانِ الْهَائِلَانِ الْمُسَمَّيَانِ: مُنْكَرٌ وَنَكِيرٌ، عَلَيْهِمَا السَّلَامُ، فَإِذَا أَيْقَظَاكَ وَأَجْلَسَاكَ وَسَأَلَاكَ: مَنْ رَبُّكَ؟ وَمَنْ نَبِيُّكَ؟ وَمَا دِينُكَ؟ وَمَا قِبْلَتُكَ؟ وَمَنْ إِخْوَانُكَ؟ فَقُلْ لَهُمَا بِلِسَانٍ طَلِقٍ فَصِيحٍ، بِلا جَزَعٍ وَلَا فَزَعٍ: قُلْ: اللَّهُ رَبِّي، وَمُحَمَّدٌ نَبِيِّي، وَالْإِسْلَامُ دِينِي، وَالْكَعْبَةُ قِبْلَتِي، وَالْمُسْلِمُونَ إِخْوَانِي. ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ، ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً، فَادْخُلِي فِي عِبَادِي، وَادْخُلِي جَنَّتِي.

Visiting Grave - زيارة القبر

Visiting the grave is a recommended Sunnah practice for men. Convey Salām to the deceased with:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

Dua at the Grave:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ، أَدْخِلْ عَلَيْهَا رُوحًا مِنْ عِنْدِكَ وَسَلَامًا مِنَّا، اللَّهُمَّ اجْعَلْ قُبُورَهُمْ مِنْ رِيَاضِ الْجَنَّةِ وَلَا تَجْعَلْ قُبُورَهُمْ مِنْ حُفَرِ النَّارِ، اللَّهُمَّ آنِسْ وَحْشَتَهُمْ وَارْحَمْ غُرْبَتَهُمْ وَنَوِّرْ ضَرِيحَهُمْ وَاغْسِلْهُمْ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَتَقَبَّلْ حَسَنَاتِهِمْ وَتَجَاوَزْ عَنْ سَيِّئَاتِهِمْ، وَاجْمَعْ بَيْنَنَا وَبَيْنَهُمْ فِي جَنَّاتِ النَّعِيمِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَفْتِنَّا بَعْدَهُمْ وَاغْفِرْ لَنَا وَلَهُمْ، دَعْوَاهُمْ فِيهَا: سُبْحَانَكَ اللَّهُمَّ، وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ، وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. آمين

Prostrating at graves is forbidden, and Ṣalāh near them is discouraged (except for Janāza Prayer). Follow the Sunnah by reciting the Qur’ān and making dua for the deceased. We must adhere to authentic practices as instructed by the imāms of the Maz’hab.

When a baby is born - عند ولادة الطفل

There are several recommended (Mustaḥabb) and sunnah acts to be performed when a baby is born. These practices are rooted in the teachings of the Prophet Muḥammad ﷺ and are aimed at ensuring blessings, protection, and gratitude for the newborn.

1. Taḥnīk - تحنيك Chewing a small piece of a sweet substance (preferably dates) and placing a small portion of it in the newborn's mouth.

The Prophet ﷺ performed Taḥnīk with dates for newborns brought to him (Saḥīh Muslim, 2145).

2. Azān and Iqāma: Recite the Azān in the newborn's right ear and the Iqāma in the left ear. To ensure the first words the baby hears are words glorifying Allāh.

Prophet ﷺ recited Azān in the ear of his grandson, Hasan (Sunan Abi Dawūd, 5105).

3. Naming the Baby: Name the baby on the first day, or by the seventh day if not done earlier.

Names should have good meanings and ideally be related to the names of the Prophets, righteous people, or names containing 'Abd' followed by one of Allāh's names (e.g., Abdullah, Abdur-Rahman).

The Prophet ﷺ said, "The most beloved names to Allāh are Abdullah and Abdur-Rahman." (Saḥīh Muslim, 2132).

4. Aqiqah - عقيقة Sacrificing an animal on behalf of the newborn on the seventh day after birth.

For a boy: Two sheep/goats.
For a girl: One sheep/goat.

It is a Sunnah to express gratitude to Allāh and offer charity. The Prophet ﷺ said, "Every child is held in pledge by his Aqiqah." (Sunan Abi Dawūd- 2838).

5. Shaving the Baby's Head: Shave the baby's head on the seventh day and give charity in gold or silver equivalent to the weight of the hair.

It is an act of purification and charity. The Prophet ﷺ instructed Fatima (R) *to shave Hasan's* (R) *head and give charity equal to the weight of the hair in silver (Sunan at-Tirmidhi, 1519).*

Distribute charity to the poor and celebrate in moderation, ensuring the focus remains on gratitude to Allāh.

6. Circumcision Khitan- الختان *Circumcision is obligatory (Wājib) for male children, preferably on the seventh day, but can be delayed until maturity if necessary.*

It is a symbol of cleanliness and part of the fitrah (natural disposition). The Prophet ﷺ said, "Five acts are part of natural disposition (fitrah): circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and plucking the axillary hair." (Saḥīh Muslim, 257).

Offer du'a and congratulations to the parents with words such as:

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِرَّهُ.

Translation: "May Allāh bless you with this child, may you be grateful to the Giver, may he reach maturity, and may you be granted his righteousness."

وفي الأحاديث

«The reward of deeds depends upon their intentions»-Saḥīh Bukhari:1
«Seeking knowledge is an obligation upon every Muslim»-Ibn Majah:224

A Muslim maintains good character and speaks with good manners:
«The best among you are those who have the best character»-Saḥīh Bukhari:6035
«A Muslim is the one who avoids harming Muslims with his tongue and hands»-Saḥīh Bukhari:10

«Charity does not diminish wealth»-Tirmidhi:2029

«Whoever relieves a believer's distress, Allāh will relieve his distress on the Day of Judgment»- Saḥīh Muslim:2699

«He is not a believer who fills his stomach while his neighbor goes hungry»

«He who shows no mercy to the people, Allāh does not show mercy to him» -Saḥīh Muslim:2319

Smoking is harmful; also let us remember below Ḥadīth:
«Whatever intoxicates in large quantities, a small amount of it is also prohibited» -Tirmidhi:1865

The value of good friends and avoiding bad company: *«The Example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows; from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof» - Saḥīh Bukhari 2101*

«لا تزول قدما عبد يوم القيامة حتى يسأل عن خمس: عن عمره فيما أفناه، وعن شبابه فيما أبلاه، وعن ماله من أين اكتسبه وفيما أنفقه، وماذا عمل فيما علم»
- سنن الترمذي ٢٤١٦

Muḥammad Rasūlullāh - ﷺ - محمد رسول الله

Allāh sends both prophets and messengers as bearers of glad tidings and admonitions to their people. Every messenger is also a prophet, but not every prophet is a messenger. The crucial criterion is that a messenger delivers a new divine law (Sharia), whereas a prophet continues an existing divine law.

Allāh has sent over 124,000 prophets to the world, starting from Ādam (A) to Muḥammad ﷺ. Among them are prophets like Nuh (A)*, Ibrahīm* (A), *Mūsa* (A), *Īsa (A), and Muḥammad ﷺ. They are all messengers of peace, love, and prophets of Islām.*

Muḥammad ﷺ is the final prophet and the final messenger sent by Allāh, also known as Ahmed. In the Qur'ān, Allāh states, "And verily, I have sent among every nation (community) at least one messenger and I have sent in every age a revelation."

Furthermore, Allāh affirms in the Qur'ān that no more prophets will be sent to this world. However, before the day of resurrection, the return of Jesus is anticipated and validated in the teachings of Islām. Īsa (A) will judge mankind justly, in accordance with the law of the Qur'ān, for 40 years.

All the prophets were sent to preach the same message-to worship only one God and not to ascribe partners unto Him, emphasizing Islāmic monotheism. The final messenger, Muḥammad ﷺ, was prophesized in the scriptures before the Qur'ān. People of the scriptures are instructed to follow Muḥammad ﷺ upon his advent.

Muḥammad ﷺ has left an indelible mark on those who have studied his biography. He stands as a remarkable leader, organizer, teacher, social reformer, moral guide, political thinker, military genius, administrative colossus, faithful friend, wonderful companion, devoted husband, and loving father—all in one. No other man in history has excelled in all these facets of life as Muḥammad ﷺ did.

He was by far the most remarkable man that ever-set foot on earth. He preached a religion, founded a state, built a nation, laid down a moral code,

initiated numerous social and political reforms, established a dynamic and powerful society to practice and represent his teachings, and completely revolutionized the worlds of human thought and action for all times to come.

Born on 20-Aug-570 AD (12-Rabi Ul Awwal, 53-BH), Muḥammad ﷺ transformed the entire Arabian Peninsula from paganism and idol-worship to the worship of one God. His teachings led to a shift from tribal quarrels and wars to national solidarity and cohesion; from drunkenness and debauchery to sobriety and piety, and from lawlessness and anarchy to disciplined living; from utter moral bankruptcy to highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since. His wafat at the age of around 63 (8-June-632 AD/12-Rabi Ul Awal, 11-AH) marked a complete transformation, unparalleled in human history.

Muḥammad ﷺ provided comprehensive guidance on every aspect of life, from personal hygiene to family care, and from social conduct to achieving ultimate success -all actions rewarded as acts of worship to Allāh. Islām, as taught by him, encompasses all facets of human existence. Islām teaches mankind everything needed in life.

Every Prophet was sent to his own community for their guidance, but Muḥammad ﷺ was sent for all of mankind as a mercy to the world. Before Muḥammad ﷺ, many communities, after the death of their prophets, deviated from their teachings and considered their prophets as incarnations or sons of God, contrary to the actual teachings of the prophets and the Holy Scriptures. This deviation led to the creation of idols and the worship of prophets and angels, which was against the teachings of the Prophets and the Holy Scriptures.

Islām is the final upgrade of the religions of all the prophets and all the divine scriptures.

Year	Key Events in the life of Prophet Muḥammad ﷺ
While the Persian and Roman empires were reigning, Arabia was in a state of Jāhiliya, marked by polytheism, lawlessness, conflicts, oppression of women, female infanticide, and moral decline, largely overlooked by the rest of the world. However, the Ka'ba remained a central place of worship.	
570 CE | 53 BH	*Abraha's army, accompanied by elephants, attempted to destroy the Ka'ba. Allāh sent flocks of birds (Ababil) that pelted the army with stones, destroying it.*
570 CE | 53 BH	*Birth of Muḥammad ﷺ in Makka on the 12-Rabi' al-Awal. His father, Abdullah ibn Abd al-Muttalib, passed away on a trade trip before his birth.*
572 CE | 51 BH	*Muḥammad ﷺ was entrusted to Halīma* (R) *for nursing and fostering, as was Arab custom for better health and language. At the time, Halīma had an infant son, Abdullah, and an older daughter, Ash-Shayma, who assisted her in caring for the babies.*
576 CE | 46 BH	*Amina* (R)*, the mother of the Muḥammad ﷺ, passed away when he was 6 years old. He was cared for by his grandfather, Abdul Muttalib.*
578 CE | 45 BH	*Abdul Muttalib passed away. Muḥammad ﷺ came under the care of his uncle, Abu Talib.*
	The Prophet ﷺ served as a shepherd in his early life.
582 CE | 39 BH	*Accompanied Abu Talib on a trade journey to Syria. The Christian monk Bahira recognized signs of prophethood in the young Muḥammad ﷺ through his scriptures.*
590 CE | 33 BH	*Took active interest in the League of the Virtuous (Hilf al Fudul) to help victims of oppression and to protect travelers.*
595 CE | 28 BH	*Travelled to Syria for the second time. Muḥammad ﷺ married Khadīja bint Khuwaylid* (R)*, a merchant widow, at the age of 25.*
605 CE | 18 BH	*Accepted by the people of Makka as Al-Amīn (faithful), he helped rebuild the Ka'ba and resolved a Quraysh dispute over the Black Stone.*
610 CE | 13 BH	*First revelation of the Qur'ān at the Cave of Hira in the month of Ramadān. Angel Gibrīl* (A) *delivered the first verses of Sūrah Al-Alaq. Preached Islām privately for 3 years.*
613 CE | 10 BH	*Prophet Muḥammad ﷺ began openly preaching Islām. Faced growing opposition and persecution from the Quraysh.*

615 CE | 08 BH	*Commanded Muslims to migrate to Abyssinia for refuge under King Negus. His daughter Fatima al-Zahra was born.*
616 CE | 07 BH	*Boycott of the Prophet ﷺ and his clan (Banu Hashim) by the Quraysh. The Muslims suffered severe hardships in the Valley of Abu Talib.*
619 CE | 04 BH	*Year of Sorrow: Death of Khadīja and Abu Talib. Ta'if journey: The Prophet ﷺ was rejected and mistreated by the people of Ta'if. However, on the way back many Jinns accepts Islām.*
620 CE | 03 BH	*Al-Isra' wal-Mi'raj: The miraculous Night Journey to Jerusalem and Ascension to the heavens (on Rajab 27). Ṣalāh made obligatory.*
621 CE | 02 BH	*First Pledge of Aqabah: Men from Madīna pledged allegiance to Islām.*
622 CE | 01 BH	*The enemies intensified persecution and plotted to kill the Prophet ﷺ. Second Pledge of Aqabah: A larger group of Muslims from Madīna pledged support. Plans for migration to Madīna began.*
622 CE | 01 AH	*Hijrah: Migration of the Prophet ﷺ and Abu Bakr* (R) *to Madīna. Establishment of the first Masjd (Quba) and the Constitution of Madīna. Yathrib transforms into Madīnat al-Nabi ﷺ.*
624 CE | 02 AH	*Battle of Badr: The Muslims, unprepared and unexpectedly facing a large Quraysh army, achieved a decisive victory.*
625 CE | 03 AH	*Battle of Uhud: The Muslims faced a setback while defending an attack at Uhud. Prophet Muḥammad ﷺ was injured.*
627 CE | 05 AH	*Battle of the Trench (Khandaq): Muslims defended Madīna against an invasion and a confederate siege.*
628 CE | 06 AH	*Treaty of Hudaibiyah: A truce between Muslims and Quraish. Letters sent to various kings and leaders inviting them to Islām.*
629 CE | 07 AH	*Conquest of Khaybar: The Muslims gained victory over the Jewish tribes of Khaybar. Amr ibn al-As* (R) *and Khalid ibn al-Walid* (R) *embraced Islām.*
630 CE | 08 AH	*Battle of Mu'tah: Prophet ﷺ dispatched an army of 3,000 to confront the Byzantines after his emissary was killed by the Ghassanids. The Muslims suffered an initial setback as commanders Zayd ibn Haritha* (R)*, Ja'far ibn Abi Talib* (R)*, and Abdullah ibn Rawaha* (R) *were martyred. From Madīna, the Prophet ﷺ narrated the battle in real time to the Sahāba when Khalid ibn Walid* (R) *took command, executed a strategic withdrawal, and earned the title Saifullah.*

630 CE | 08 AH	*Conquest of Makka: The Prophet ﷺ entered Makka peacefully and forgave his enemies. Cleansing of the Ka'ba from idols.*
630 CE | 08 AH	*Battle of Hunayn: After the conquest of Makka, the Muslim army faced a surprise attack by the Hawazin and Thaqif tribes in the valley of Hunayn. Initially, the Muslims were thrown into confusion, but Prophet ﷺ stood firm, rallied his companions, and led a counter-attack that resulted in a decisive victory.*
631 CE | 09 AH	*Year of Delegations: Tribes from across Arabia came to Madīna to embrace Islām.*
631 CE | 09 AH	*Expedition of Tabuk: Prophet ﷺ led an expedition to Tabuk to confront a rumored Byzantine invasion. Upon arrival, the Muslims found no opposing forces, as the Byzantines had reportedly withdrawn. The campaign concluded without combat but demonstrated the Muslims' strength and readiness, leading several local tribes to pledge allegiance to the Prophet ﷺ.*
632 CE | 10 AH	*Farewell Sermon | Ḥajjat al-Wada: With 10,000 Sahāba as witnesses and their lives transformed, Prophet ﷺ delivered his famous Khutba at Arafa and declared the message of Islām is completed.*
632 CE | 11 AH	*Wafat-al-Nabi ﷺ on 12-Rabi' al-Awal. The chamber of Aisha (R) was chosen as his final resting place.*

Summarizing the life of Prophet ﷺ is like capturing the vast heavens in a breath. His life was a living guide to Islāmic principles. By studying his Seerah and following his path, we gain wisdom, greater rewards, and ultimate success. The Prophet ﷺ transformed an uncivilized desert society into a great civilization that swiftly overcame the mighty Persian and Roman Empires. Through Islām, both individuals and the community were transformed. Despite early hardships, the Sahāba and Muslims were later honored by Allāh as Khalifas, governors, and rulers of an empire spanning from India and China to Africa and Spain. Muslims led the world for centuries, excelling in education, science, justice, and development. The more we adhere to the principles of Islām, the greater our rewards.

Mothers of the Believers - أمهات المؤمنين

The Mothers of the Believers are the wives of Prophet Muḥammad ﷺ. They are revered figures known for their piety, devotion, and contributions to the early Muslim community. Moreover, their status was elevated to the title of The Ummahāthul Mu'minīn when they were married to Prophet Muḥammad ﷺ:

Khadīja bint Khuwaylid (R)***:*** *Khadīja* (R), *the first wife of the Prophet ﷺ, shared 25 years of marriage with him. A noble and wealthy woman of Makka, she was known for her intelligence, business skill, and compassion. Twice widowed before marrying the Prophet ﷺ, she provided unwavering support and encouragement to his mission. She initiated the proposal to Muḥammad ﷺ.*

When Muḥammad ﷺ received the first revelation from Angel Gibrīl (A) *at age 40, she was the first to embrace Islām. Their marriage was marked by love, respect, and loyalty. She stood by him in ease and hardship and remained a devoted wife and mother, honored as "Mother of the Believers."*

Makkan leaders, through Abu Talib, offered Muḥammad ﷺ leadership, girl of his choice in marriage, and wealth of immense proportions to abandon his message. However, the Prophet ﷺ spurned all these offers and said: "By Allāh, O Uncle! If they were to place the sun in my right hand and the moon in my left hand in return for giving up this matter (Islām), I would never desist until either Allāh makes it triumph or I perish defending it." Abu Talib saw his determination and did not press him further.

Eventually, the Quraysh imposed boycott against Banu Hashim. The Prophet ﷺ, Khadīja (R)*, and others endured three years of extreme hardship in the Valley of Abu Talib, remaining steadfast in faith despite severe deprivation.*

“Verily, you will never leave anything for the sake of Allāh Almighty but that Allāh will replace it with something better for you.” - [Musnad Aḥmad]

Allāh illustrates the principles of Islām to believers through the example of the Prophet ﷺ. Later in life, Muḥammad ﷺ was granted wealth, which he consistently gave away, and was blessed with successful marriages. Though prophets faced trials, many were granted wealth and multiple wives by Allāh for their resilience and commitment.

Sawdah bint Zam'ah (R): *Prophet Muḥammad ﷺ had only one wife until Khadīja* (R) *passed away. After her death, he married Sawdah* (R), *a kind and generous widow who was about 55 years old at the time.*

Aisha bint Abi Bakr (R)***:*** *Daughter of Abu Bakr* (R)*, Aisha* (R) *was initially engaged to Jubayr ibn Mut‘im, but the engagement was mutually broken off by their families. Her marriage to Prophet ﷺ was proposed by Khawlah bint Hakim* (R) *and was consummated when she reached marital age. Known for her intelligence and sharpness, Aisha* (R) *became one of the foremost scholars of Islām.*

Hafsa bint Umar (R)***:*** *Daughter of Umar ibn al-Khattab* (R)*. She was married to the Prophet ﷺ after the death of her first husband, Khunais ibn Hudhafah* (R), *who died in the Battle of Badr. Hafsa* (R) *was known for her piety, knowledge, and devotion.*

Zaynab bint Khuzaymah (R)***:*** *Zaynab* (R) *was a widow who married Prophet ﷺ but passed away just eight months into the marriage. Zaynab* (R) *was known for her piety and generosity.*

Umm Salāmah (R): *Also known as Hind bint Abi Umayyah, she was a widow with children when she married Prophet ﷺ. Previously married to Abu Salāmah* (R)*, she endured trials, including separation*

from her family during the migration to Madīna. Known for her wisdom and piety, Umm Salāmah (R) *an exceptional wife of Muḥammad in her faith and morals.*

Zaynab bint Jahsh (R): *Cousin of the Prophet ﷺ, she was first married to Zayd ibn Harithah* (R). *Despite the encouragement from Prophet ﷺ, their marriage faced challenges, and they mutually agreed to divorce—a significant event addressing social norms on adopted children and lineage. This event is documented in the Qur'ān (Sūrah Al-Ahzab), emphasizing the importance of upholding marital agreements and the moral teachings surrounding marriage and divorce in Islām. After her divorce, she was married to the Prophet ﷺ.*

Juwayria bint al-Harith (R): *A captive from a tribe at war with the Muslims, she was married to the Prophet ﷺ. This marriage served as a diplomatic alliance, honoring her tribe and helping resolve conflicts with Banu al-Mustaliq. Her union with the Prophet ﷺ led to her conversion to Islām, influencing many from her tribe to embrace the faith. This was a significant development and strengthened the Muslim community.*

Umm Habibah (R): *Named Ramlah, she embraced Islām and married Ubaydullah ibn Jahsh before her father, Abu Sufyan ibn Harb, accepted Islām. To escape persecution in Makka, she and her husband migrated to Abyssinia. After Ubaydullah's death, the ruler of Abyssinia, Negus, arranged her marriage to Prophet ﷺ.*

Safiyyah Bint Huyayy (R)***:*** *A Jewish woman from the Banu Nadir tribe, Safiyyah's family settled in Madīna hoping to meet the awaited Prophet as foretold in their scriptures. When Prophet ﷺ arrived, they verified the signs and confirmed Muḥammad ﷺ indeed is the awaited prophet. However, many leaders refused Islām due to his Arab origin.*

Initially, Banu Nadir maintained friendly relations, but tensions arose as they opposed Islām and conspired with Quraysh and other tribes to attack Madīna and eliminate the Muslims, in the Battle of the Trench. As a result

of their treachery, the tribe was expelled from Madīna, while other Jewish communities outside Banu Nadir remained under taxation.

Safiyya was married to Kenana ibn al-Rabi, the treasurer of the Banu Nadir. Safiyya once informed Kenana of a dream she had in which the moon had fallen from the heavens into her lap. Kenana interpreted it as a sign that she would eventually marry Muḥammad ﷺ and struck her in the face, leaving a mark which was still visible when she first met Muḥammad ﷺ. Safiyya was captured during the military campaign. Subsequently, Prophet ﷺ married Safiyyah (R)*, thereby granting her protection and honor. Safiyyah embraced Islām.*

When others commented on her Jewish heritage, the Prophet ﷺ comforted her, advising her to reply: "My father Harun (A) *was a prophet, my uncle Mūsa* (A) *was a prophet, and my husband is a prophet," highlighting her unique status. Safiyyah* (R) *lived a life of piety and devotion alongside Prophet Muḥammad ﷺ.*

Maimuna Bint al-Harith (R)***:*** *Maimuna Bint al-Harith* (R) *was a widow from the Ansar tribe in Madīna. She was married to the Prophet Muḥammad ﷺ in the year 7 AH, making her the last of his wives. She was known for her gentle and compassionate nature.*

Allāh also blessed Prophet Muḥammad ﷺ with wealth later in life, which he consistently gave away. When money arriving in Madīna, his wives expressed a desire to keep some wealth or maids. The Prophet ﷺ offered them a choice: remain with him in a simple life or part amicably with a generous settlement. They were given the option between a comfortable worldly life or a modest but spiritually fulfilling life. They all opted to remain with the Prophet ﷺ, prioritizing spiritual contentment over worldly riches.

Though permissible to possess *Halāl wealth, Prophet ﷺ, chose a minimalistic lifestyle, giving generously in charity. He lived a modest life, prioritizing spiritual and moral values over worldly possessions. Prophet ﷺ left behind only an armor, a sword, his staff, and simple garments.*

Ashara Mubasharah - العشرة المبشّرة

The Ashara Mubashara refers to the ten companions of the Prophet Muḥammad ﷺ who were promised Paradise during their lifetimes. These ten companions are highly esteemed in Islām.
The Ashara Mubashara are:

***Abu Bakr as-Siddiq* (R):** *The first Caliph and closest companion of the Prophet ﷺ.*

***Umar ibn al-Khattab* (R):** *The second Caliph, known for his justice and leadership.*

***Uthman ibn Affan* (R):** *The third Caliph, known for compiling the Qur'ān.*

***Ali ibn Abi Talib* (R):** *The fourth Caliph, cousin, and son-in-law of the Prophet ﷺ.*

***Talha ibn Ubaydullah* (R):** *A prominent companion and early convert to Islām.*

***Zubair ibn al-Awam* (R):** *Another early convert and close companion of the Prophet ﷺ.*

***Abdur-Rahman ibn Awf* (R):** *Known for his wealth and generosity.*

***Sa'd ibn Abi Waqas* (R):** *Renowned for his military leadership and being one of the earliest converts.*

***Sa'id ibn Zayd* (R):** *A steadfast companion and early convert.*

***Abu Ubaidah ibn al-Jarrah* (R):** *Known as the "Amin" (trustworthy) of the Ummah and a key military leader.*

Several other believers, like Kadija (R)*, Umm Sulaim* (R)*, and Bilal* (R)*, are promised Jannah. It is recommended to learn about their lives and reflect on their piety, dedication, and contributions to the community.*

History

Reign AH|CE	Prophet	Regions
13 BH-11 | 610-632	**Prophet Muḥammad ﷺ**	*Arabian Peninsula ++ (Hijaz, Najd, Yemen, Bahrain, Oman ++)*
Reign AH|CE	**Rashidun Caliphate**	**Regions**
11 - 13 | 632 - 634	**Abu Bakr al-Siddiq** (R)	*Arabian Peninsula, Iraq, parts of Greater Syria*
13 - 23 | 634 - 644	**Umar ibn al-Khattab** (R)	*Arabian Peninsula, Levant (Syria, Palestine, Jordan), Egypt, Iraq, Persia (Iran), parts of Central Asia*
23 - 35 | 644 - 656	**Uthman ibn Affan** (R)	*Expanded further into North Africa, Persia, Afghanistan, and Central Asia*
35 - 40 | 656 - 661	**Ali ibn Abi Talib** (R)	*Arabian Peninsula, Iraq, Persia, parts of Syria and Egypt*
40 - 41 | 661 - 661	**Hasan ibn Ali** (R) (Brief Rule)	*Arabian Peninsula, Iraq, Persia (until peace treaty with Mu'awia)*

A Muslim humbles himself, avoids sin, seeks refuge in Allāh from evil, and praises Allāh for His blessings. He pursues knowledge and acts sincerely for Allāh. He regularly prays for guidance to follow the blessed, not the misguided. Muslims commemorate the righteous by giving charity and mentioning their good deeds. Muslims recognize the presence of both good and evil in human history. He learns from the righteous while merely glancing over and snubbing the astray. When witnessing injustice, a Muslim remains vigilant and responds wisely within Islāmic law.

Since 92 BCE, the Romans were in conflict with the powerful Persians. From 224 CE, the Byzantines and the Sassanid Persians vied for dominance. While the Romans were unable to defeat the Persians over centuries, historians are astounded by how, within just six to nine years, Muslim forces swiftly conquered the mighty Persian Empire and Roman Syria. When smaller Muslim armies launched simultaneous campaigns against the two superpowers—the Byzantine and Sassanid Empires—it proved that "victory comes not from numbers, but from Allah."

Reign AH|CE	Rule	Territorial Peak
11-41| 632-661	*Rashidun Caliphate*	*Hejaz, Arabia, Levant, Mesopotamia, Persia, Egypt, N. Africa, Parts of Central Asia & E. Anatolia*
41-132| 661-750	*Umayyad Caliphate*	***Peak Land Area:** 13 million km²* *Arabia, Levant, Mesopotamia, Persia, Caucasus, E.Anatolia, N.Africa, Iberia, Central Asia and Sindh.* ***Mūsa ibn Nusayr** Governs N. Africa (698)* ***Qutayba ibn Muslim** Governs Central Asia (705)* ***Tariq ibn Ziyad** conquers **Spain** (711)* ***Muḥammad ibn Qasim** conquers **Sindh** (712)*
87-843| 711-1492	*al-Andalus*	*Tariq ibn Ziyad conquers Spain in 711 and Muslims rule al-Andalus (Spain, Portugal, S.France)*
132-923| 750-1517	*Abbasid Caliphate*	***Peak Land Area:** 6.5 million km²* *Arabia, Levant, Mesopotamia, N. Africa, Iberia, Persia, Caucasus, Anatolia, Central and South Asia.*
923-1343| 1517-1924	*Ottoman Caliphate*	***Peak Land Area:** 5.2 million km²* *Anatolia, Arabia, Rumelia, Levant, Mesopotamia, Persia, N. Africa, Iberia, Caucasus, Central Asia*
1206–1526	*Delhi Sultanate*	*Delhi Sultanate in Northern India*
1347-1527	*Bahmani Sultanate*	*Central Deccan Plateau in India. (Karnataka, Andhra Pradesh, parts of Maharashtra)*
1490-1574	*Deccan Sultanates*	***Bijapur** (1490–1686): Central India* ***Ahmadnagar** (1490–1636): Western Deccan* ***Berar** (1490-1574): Maharashtra & Madhya Pradesh* ***Bidar** (1492-1619): Bidar, N.Karnataka* ***Golconda** (1518–1687): Eastern Deccan*
1526-1857	*Mughal Empire*	***Peak Land Area:** 4 million km²* *Afghanistan, Pakistan, India (Except Kerala, Tamilnadu), Nepal, Bangladesh, parts of Ceylon*
1724-1948	*Hyderabad*	*Central South India*
1761-1799	*Kingdom of Mysore*	*South India.* *Hyder Ali (1761-1782) & Tipu Sultan (1782-1799)*
1510-1659	*Saadi*	*Morocco and Parts of Algeria*
1672-1727	*Alaouite*	*Morocco and Parts of Algeria*
1501-1736 1736-1796	*Safavids & Afsharids*	*Shia rule of Persia: In 1500, Shah Ismail forced the pragmatic conversion of Muslims of Persia to Shi'a.*

During the Middle Ages, when much of Europe was mired in intellectual stagnation, Muslim lands flourished with a vibrant exchange of ideas. Arabic became the lingua franca of science, philosophy, medicine, and literature, as Muslim scholars translated and preserved knowledge. The "Golden Age of Arabic Science," facilitated the transfer of knowledge from East to West, laying the groundwork for the European Renaissance. Arabic's status as a language of learning endured for centuries, influencing academic discourse and intellectual exchange across continents. Islām's legacy remains a testament to the enduring power of faith and justice.

Inspired by Muslim advancements, European colonial conquests began in 1415 CE but brought devastating consequences for the conquered. While Muslim rulers generally preserved local cultures, promoted knowledge and development, and maintained order, European powers used divide-and-rule tactics to exploit and plunder resources. For Muslims, slavery functioned like a prison system, but European colonizers redefined it, brutally enslaving Africans and Indians. Under Muslim rule, nations generally flourished—India, for example, experienced a golden era, contributing a quarter of the world's GDP. In contrast, European colonialism left its colonies in Asia, Africa, and elsewhere impoverished and ravaged after a century of exploitation.

In 1765, European colonialists fostered the rise of Wahhabism in Najd to divide and weaken the Muslim community, enabling their divide-and-rule strategy to control Muslim lands. While European colonialism officially ended between the 1940s and 1990s, with most colonies gaining independence by the 1970s, its effects persist to this day. Rather than engaging with it, the Ummah should unite around the core values of Islām and leave debates to the scholars.

Societal corruption often leads to oppressive rulers. People benefit and nations thrive under just and wise rulers. The Ummah attains Izza when both rulers and people uphold principles of Islām.

"Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches." -Sahih Muslim

Imām Muḥammad ibn Idris al-Shāfii (R)

[150-204 AH / 767-820 CE]

Compiled by Imām al-Shāfii (R), *Shāfii Maz'hab is followed in East Africa, Southeast Asia, parts of the Arabian Peninsula and other regions worldwide.*

"A Quraishi scholar will encompass the earth with knowledge." According to scholars such as Imām Ahmed bin Hanbal (R), *this Ḥadīth is viewed a prophecy and an answer to the Dua' of the Prophet Muḥammad*ﷺ *referring to Imām al-Shāfii* (R).

Shāfii (R) *memorized the Qur'ān by age six. By ten, he memorized the entire Muwatta of ibn Mālik* (R) *in nine nights and Al-Awsat by Imām Abu Hanīfa* (R) *in a single day. Al-Bayhaqī records that Imām al-Shāfiʿī memorized about 400,000–500,000 aḥādīth. His work Al-Risāla fī Uṣūl al-Fiqh was the first to define and develop the science of Uṣūl al-Fiqh (Principles of Law), which is the foundation of Islamic legal systems.*

By age 15, due to his brilliance, Imām Shāfii (R) *was granted permission to issue fatwas by the Mufti of Makka and his teacher, Imām Muslim ibn Khalid* (R). *Imām Shāfii* (R) *possessed a remarkable photographic memory. Such was his ability that while reading, he had to cover other pages to prevent inadvertently memorizing it. He was a prominent student of Imām Malik* (R). *Imām Shāfii* (R) *was able to connect and acquire knowledge from Imām Abu Hanīfa* (R) *through his teacher Imām Malik* (R), *and later with Imām Ahmed bin Hanbal* (R).

The rulings in this Kitāb are in accordance with the Shāfii Maz'hab. A notable difference concerns the regularity of Qunūt in Fajr prayer. A ṣaḥīḥ ḥadīth reports that when a calamity afflicted the Ummah, the Prophet ﷺ recited Qunūt in the Farḍ prayers for one month. Imām al-Shāfiʿī (R) *holds that Qunūt in Fajr is Sunnah at all times, citing another ḥadīth stating: "The Messenger*ﷺ *did not cease supplicating Qunūt in the Fajr prayer." Another hadīth indicates the Ummah would continue to face trials after Uthmān ibn Affān* (R). *Imām al-Shāfiʿī* (R) *affirms the continuous practice of Qunūt in Fajr, whereas Imām Abu Ḥanīfa* (R) *does not hold this view.*

Why Maz'hab?

A Maz'hab is an established school of Islāmic jurisprudence that provides systematic guidance for interpreting and applying Islāmic law in worship, personal conduct, and legal matters. Muslims follow a Maz'hab because deriving rulings directly from the Qur'ān and Hadīth is impractical for non-scholars. Among the four Maz'habs, there may be minor differences in conduct, and no difference in theology (arkan al-Iman). These Imāms learned from the Sahāba and mostly Tābi'un, codifying laws from the Qur'ān and Sunnah. Following an established Maz'hab aids Muslims in adhering to the Qur'ān and Sunnah.

Only an ignorant or arrogant person claims not to follow a Maz'hab, making a fundamental error. This implies reliance on personal ijtihad or a contemporary scholar's Maz'hab. Esteemed scholars like Imām Bukhari (R)*, Imām Muslim* (R), *Abu Dawūd* (R) *etc. adhered to one of the four Maz'habs or did not oppose doing so. We lack access to the vast Ḥadīth collections they memorized.*

The authority to exercise ijtihad-deriving legal rulings directly from the Qurʾān and Sunnah-is confined to scholars of the highest rank (mujtahid al-muṭlaq). This requires comprehensive mastery of the Qurʾān, including its legal dimensions, principles of interpretation, and contexts; extensive command of the Sunnah together with the sciences of ḥadīth authentication, reconciliation, and preference (tarjīḥ); full proficiency in classical Arabic and its linguistic disciplines; and deep grounding in uṣūl al-fiqh, encompassing the hierarchy of legal evidences, ijmāʿ (consensus) and qiyās (analogy). It further demands sound legal intuition (fiqh al-nafs), awareness of prior scholarly and juristic positions (ikhtilāf), and personal integrity marked with piety and intellectual independence. Such qualifications are exceedingly rare.

Classical scholars stipulated that eligibility for ijtihād includes knowledge of at least 200,000 aḥādīth with their isnād and mastery of the sciences of ḥadīth. Imām al-Shāfii (R) *stated that a muḥaddith is one who has mastered at least 400,000 Ḥadīths. By contrast, contemporary scholars have access to fewer than 100,000 aḥādīth. Although Imām al-Bukhārī memorized over 600,000 aḥādīth, Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim together contain only several thousand narrations.*

Islāmic law was systematically codified, and preserved within the four established Maz'habs. Early scholars unanimously agreed that following one of the four Maz'habs is the most reliable path to the Sunnah. For non-specialists, the Qurʾān and ḥadīth are primarily sources of recitation and spiritual guidance, not for independent legal derivation.

Below are key reasons why a non-Muḥaddith may not derive the Sunnah correctly by directly applying a Ḥadīth:
-The Prophet ﷺ permitted different evaluations for same rulings.
-Some rulings were specific to the Prophet ﷺ and differs for the Ummah.
-Certain rulings applied to specific people or situations, such as wartime, and may lead to crime if misapplied to civilians.
-Many rulings were finalized in stages. Cherry-picking Ḥadīth or verses can lead to errors and intermediate rulings.
-Our imāms had closer proximity to the Prophet ﷺ and mastered extensive aḥādīth with golden chains.

A mubtadiʿ breeds disdain for Islāmic tradition as a prelude to deviation from the Maz'hab, branding acts of worship ḥarām without proof, though all rulings require authentic evidence. Islām is divine, balanced, and noble, preserved by the Imāms.

If not dedicated to advanced study, remain grounded in the fundamentals and the essential acts of ibāda detailed in this kitāb. Leave complex disputes to qualified scholars, for Iblis casts doubts and prevents one from worshipping Allāh. Seek Allāh's guidance and remain united upon the message: ***La Ilāha illallāh, Muḥammadur Rasūlullāh.***

﴿*And hold firmly to the rope of Allāh all together and do not become divided*﴾ -Qur'ān 3:103

Tajweed - التجويد

Tajweed means "to improve" by applying precise pronunciation and articulation rules, ensuring the correct recitation. It preserves the meaning and beauty of the Qur'ān.

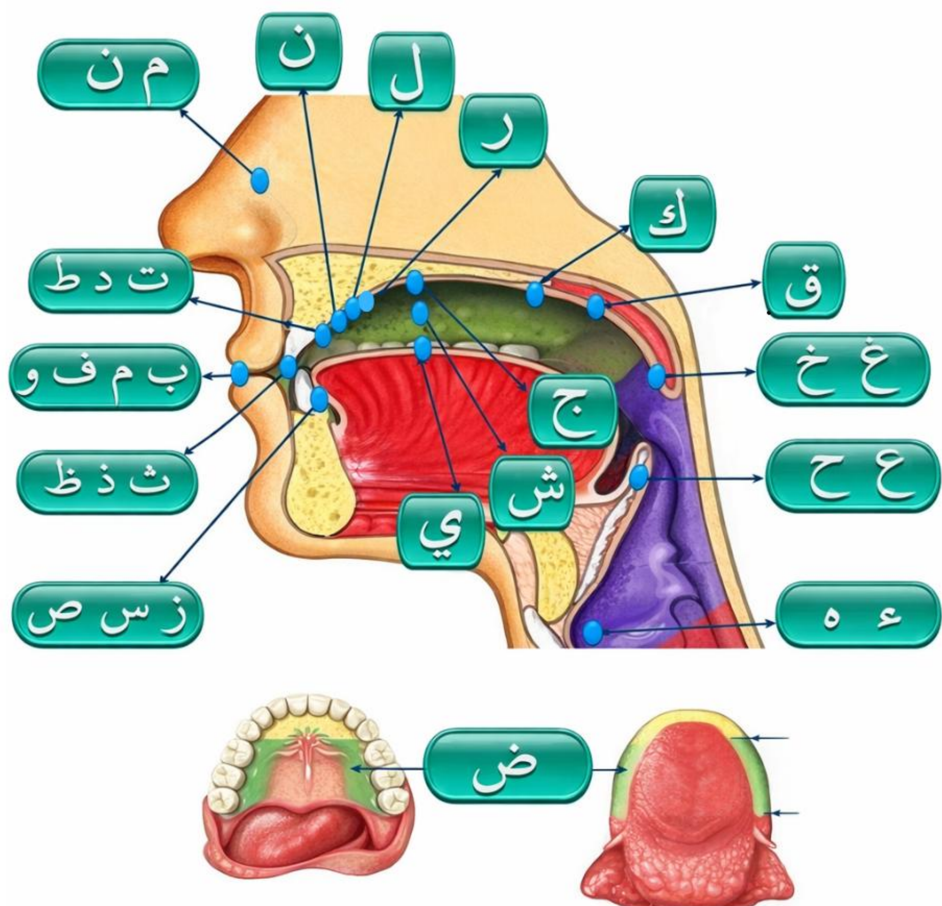
وَرَتِّلِ ٱلْقُرْآنَ تَرْتِيلًا

"and recite the Qur'ān with measured recitation." (Qur'ān 73:4)

1. The Makharij (Articulation Points of Letters)- مخارج

Arabic letters originate from **five main areas**:

- **Throat- حَلْق** : Deep, middle, and upper throat produce sounds like ع، ح، ه.
  - **a. Upper Throat- الحلق العلوي** :Letters like ء (Hamzah), ه (Ha), and ع (Ain) are articulated from here.
  - **b. Middle Throat-الحلق الأوسط** :Letters like ح (Haa) and غ (Ghayn) are articulated from this area.
  - **c. Lower Throat- الحلق السفلي** :Letters like خ (Kha) and ق (Qaf) are articulated from here.
- **Tongue- لِسَان** :Various parts of the tongue (by touching roof, teeth, and the soft palate) create letters like ق، ك، ش، ج.
- **Lips- شَفَتَان** :Lips form sounds like ب، م، ف.
- **Nasal Passage- خَيْشُوم :** Used for **ghunnah** (nasal sounds) in ن، م.
- **Oral Cavity- جَوْف :** Airy letters ا، و، ي (elongated)



م ن
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ب م ف و
غ خ
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ث ذ ظ
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ع ح
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ز س ص
ء ه
ض

English Equivalent	Makharij (Point of Articulation)	Name	Harf
A as in "Alif" (if with a Fat’ha)	*Empty space in the throat & mouth (Madd Letter)*	Alif	أ
B as in "But"	*Lips (Bilabial - both lips meet)*	Bā	ب
T as in "Tap"	*Tip of the tongue touching the upper front teeth*	Tā	ت
Ts as in "Think"	*Tip of the tongue between the upper and lower front teeth*	Tsā	ث
J as in "Jam"	*Middle of the tongue touching the hard palate*	Jīm	ج
No English equivalent (a deep "h")	*Middle part of the throat (Aqṣal-Ḥalq)*	Ḥā	ح
Ch as in "Bach" (as in German)	*Upper part of the throat (Adnal-Ḥalq)*	Khā	خ
D as in "Dal"	*Tip of the tongue touching the upper front teeth*	Dāl	د
Th as in "This"	*Tip of the tongue between the upper and lower front teeth. Sounds light za*	Dhāl	ذ
R as in "Run" (rolled)	*Tip of the tongue near the alveolar ridge*	Rā	ر
Z as in "Zoo"	*Tip of the tongue touching the upper front teeth. Sounds heavy Za*	Zāy	ز
S as in "Sun"	*Tip of the tongue touching the upper front teeth*	Sīn	س
Sh as in "Ship"	*Middle of the tongue touching the hard palate*	Shīn	ش
S as in "Saw" (with a heavy sound)	*Tip of the tongue touching the upper front teeth (with heaviness)*	Ṣād	ص
No English equivalent (heavy "Do")	*Side of the tongue touching the upper molars*	Ḍād	ض

T as in "Tho" (with heaviness)	*Tip of the tongue touching the upper front teeth (with heaviness)*	Ṭā	ط
Th as in "The" (but heavier)	*Tip of the tongue between the upper and lower front teeth (with heaviness)*	Ẓā	ظ
No English equivalent (deep throaty sound)	*Middle of the throat (Wasaṭ al-Ḥalq)*	‘Ayn	ع
Gh as in French "R" (as in "Rouge")	*Upper part of the throat (Adnal-Ḥalq)*	Ghayn	غ
F as in "Fan"	*Inner bottom lip touching the upper front teeth*	Fā	ف
Q as in deep "K" (as in "Qatar")	*Root of the tongue touching the soft palate*	Qāf	ق
K as in "King"	*Back of the tongue touching the soft palate*	Kāf	ك
L as in "Lamp"	*Tip of the tongue touching the upper gums*	Lām	ل
M as in "Moon"	*Lips (Bilabial - both lips meet)*	Mīm	م
N as in "Nest"	*Tip of the tongue touching the upper gums*	Nūn	ن
H as in "House"	*Lower part of the throat (Aqṣal-Ḥalq)*	Hā	ه
W as in "Water"	*Lips (Bilabial) - also a Madd letter if preceded by a Fatha*	Wāw	و
Y as in "Yas"	*Middle of the tongue touching the hard palate - also a Madd letter if preceded by a Kasra*	Yā	ي

Some key letters and their articulation points:

Allāh - الله :The "Llā" in "Allāh" is pronounced with the tongue tip touching the **upper molars**, not the teeth.

Hamzah - ء : Articulated from the **throat** (upper part). It is a glottal stop, formed by blocking the airflow in the vocal cords.

Ra - ر : Articulated from the **tip of the tongue**, slightly touching the **upper gum line**. The sound of **Ra** has a rolling effect.

Laam - ل : Articulated from the **tip of the tongue** against the **upper front teeth** or just behind them.

Seen - س : Articulated from the **tip of the tongue**, placed against the **upper front teeth**, producing a soft hissing sound.

Qaf - ق : Articulated from the **back of the throat**. The sound of **Qaf** is produced by the contact of the back of the tongue with the soft palate, creating a heavy sound.

Ḍād - **ض** :Pronounced by **pressing the left, right, or both sides of the tongue against the upper molars**, **not** with the tongue tip touching the front teeth.

1. The Sifaat (Characteristics of Letters)

Definition: Sifaat are the unique traits of each letter that define how it sounds.

1. Permanent Characteristics (صفات لازمة)

These always remain with the letter:

- **هَمْس - whispered:** Airy sound. Pronounced with an exhalation of air, giving a soft, whisper-like sound
  [Letters: ف (Fa), ص (Sād), س (Sīn), ش (Shīn), ه (Hā), ح (Hā), خ (Kha)]

- **جَهْر - voiced:** Strong, no airflow. Pronounced without the release of air, producing a stronger, more pronounced sound.
  [Letters: ب (Baa), ج (Jeem), د (Dal), ط (Taa), ق (Qaf), ك (Kaf), م (Meem), و (Waw), ي (Yaa)]

- **شِدَّة - strength:** Full stoppage of sound and airflow. Require a firm, strong articulation.
  [Letters: ب (Baa), ج (Jeem), د (Dal), ط (Taa), ق (Qaf), ك (Kaf), م (Meem), و (Waw), ي (Yaa)]

- **رِخْوَة - softness:** Continuous sound (ز، س، ذ). Articulated softly.
  [Letters: ل (Laam), ن (Noon), ر (R), م (Meem), س (Seen), ذ (zaal)]

- **صَفاء - purity:** Clear sound.
  [Letters: ع (Ain), غ (Ghayn), خ (Khaa), etc]

2. Temporary Characteristics (صفات عرضية)

These characteristics are not inherent to the letter itself but are influenced by other letters. These change based on context:

- **تَفْخِيم -Heavy Letters**: Full mouth sound (ص، ض، ط، ظ، غ، خ، ق، ر).
- **تَرْقِيق -Light Letters**: Thin sound (ب، ت، د، ز، س ن، م، ل).

2. Rules of Noon & Meem Sakinah

1. Noon Sakinah & Tanween Rules

The pronunciation rules of Noon Sakinah (نْ) depend on the letter that follows it.

- **إظهار** – Clarity
  Izhaar Letters: ء، ه، ع، ح، غ، خ

When Noon Sakinah (نْ) or Tanween (ً ٍ ٌ) is followed by ء، ه، ع، ح، غ، خ، it is pronounced clearly without merging or nasalization.

📖 Example: مِنْ هَادٍ → The Noon is fully pronounced before ه (Ha).

- **إدغام** – Assimilation
  Idghaam Letters: ي، ر، م، ل، و، ن

When Noon Sakinah is followed by ي، ر، م، ل، و، ن، it merges into the next letter, blending the sounds smoothly. The Noon is not pronounced distinctly but absorbed into the following letter.

📖 Example: مِلَّيْلِ → مِنَ اللَّيْلِ (Noon merges into Laam and read as 'Mil-Layli')

- **إخفاء** – Concealment
  Ikhfaa Letters: **ت، ث، ج، د، ذ، ز، س، ش، ص، ض، ط، ظ، ف، ق، ك**

When Noon Sakinah or Tanween is followed by **one of 15 Ikhfaa letters**, it is pronounced with a **light nasal sound** without full articulation.

📖 Example: مِنْ قَبْلِ → The Noon is softly blended into **ق** (Qaf).

- **إقلاب** – Letter Substitution

When Noon Sakinah is followed by ب (Baa), it changes into a Meem (م) sound with ghunnah (nasalization).

📖 Example: مِمْ بَعْدِ → مِنْ بَعْدِ (Noon changes to Meem)

- **حذف** – Omission

Hadhf occurs when Noon Sakinah is omitted before certain letters where the following sound makes it redundant.

📖 Example: مِنْهُ→ The Noon is omitted before ه (Ha) in some recitations. مِن رَبِّنَا → Min Rabbina

2. Meem Sakinah Rules

The pronunciation Meem Sakinah (م) depend on the letter that follows it.

- **Izhaar- إظهار** – Clarity

When Meem Sakinah is followed by letters that don't cause blending, it is pronounced clearly. Clear Meem sound occurs before all other letters (e.g., وَهُمْ فِيهَا).

📖 Example: مِن مَعَكِ → The Meem sound is clearly articulated.

- **Idghaam- إدغام** – Assimilation

When Meem Sakinah is followed by م, the two Meem sounds merge into one elongated Meem with ghunnah (nasal sound).

📖 Example: وَمَن مَّاتَ → The Meem is smoothly assimilated.

- **Ikhfaa Shafawi:** Concealed م sound before ب (e.g., يَعْتَصِمْ بِاللَّهِ).

2-Types of Idgham- إدغام – Assimilation:

Idgham occurs when Noon Sakinah (نْ) or Tanween (ً ٍ ٌ) is followed by certain letters, causing the sound to merge into the next letter.

- **Idgham with Ghunna (Nasal Sound)**

Happens when Noon Sakinah or Tanween is followed by letters ي، و، م، ن.
The sound merges with nasalization (Ghunna) for smooth recitation.

📖 Example: مِنْ يَعْمَلْ → (Min ya'mal) – Noon merges into Ya with a nasal sound.

مِنْ مَّاءٍ → (Min maaa'in) – Noon merges into Meem with a nasal sound.

- **Idgham without Ghunna (No Nasality)**

Happens when Noon Sakinah or Tanween is followed by the letters ر، ل.
The sound merges without nasalization, making a clean transition.

📖 Example: مِنْ رَّبِّ → (Min rabbi) - Noon merges into Ra without nasalization.

مِنْ لَّيْلِهِ → (Min laylihi) – Noon merges into Laam without nasalization.

3. The Rules of Madd (Elongation)

Al-Madd refers to the extension of a vowel sound, which should remain consistent in recitation.
Madd Letters: **ا (Alif), و (Waw), ي (Ya)** – They cause elongation when followed by specific vowels or conditions.

1. Madd Tabee'i - *: مد طبيعي Natural Elongation*
Stretched 2 beats when ا، و، ي follow a Fatha, Damma, or Kasra without Hamzah or Sukoon.
📖 Example: قَالَ (Qāla) – The Alif after Fatha is naturally elongated.

2. Secondary Madd (Madd Far'ee) and its Types

- **Madd Munfasil- مَدٌّ مُنفَصِل -** Separated Elongation

Madd letter (ا، و، ي) followed by Hamzah in the next word, stretched 4–5 beats.
📖 Example: يَا أَيُّهَا (Yā ayyuhā) – The Alif is elongated before Hamzah.

- **Madd Muttasil- مَدٌّ مُتَّصِل** - Connected Elongation

Madd letter (ا، و، ي) followed by Hamzah in the same word, stretched 4–5 beats.
📖 Example: السَّمَاء (As-samā') – The Alif is elongated before Hamzah.

- **Madd 'Aridh - مَدٌّ عَارِض** - Temporary Elongation

Madd letter before a Sukun (stopping point), stretched 2, 4, or 6 beats.
📖 Example: العالمين (Al-'ālamīn) – Elongation after meem occurs when stopping.

- **Madd Laazim -مَدٌّ لَازِم -** Obligatory Elongation

Madd letter followed by a permanent Sukoon in the same word, stretched 6 beats.
📖 Example: الضَّالِّينَ(Ad-dāllīn)

4. Qalqalah (Echoing Sound)

1. Letters of Qalqalah

- **ق، ط، ب، ج، د** (Gathered in **قطب جد**).
- Produced when these letters have Sukoon (ْ) and are followed by a pause or stop, creating a slight echo or bounce.

2. Types of Qalqalah

- **Minor (Ṣughra):** Occurs within a word when the letter has **static** Sukoon.
  📖 Example: يَجْعَلُ → **yaj'alu** – Soft bounce on ج

- **Medium** (**Wusta**): Occurs when stopping on a Sakin letter in the middle of a word.
  📖 Example: وَقَدْ خَابَ (Waqad khāba) – Moderate bounce on د

- **Strong (Kubra):** Occurs when stopping on a **Shaddah (ّ)** letter at the end of a word.
  📖 Example: الحَقّ (**al-ḥaqq**) – Strong bounce on قّ

Rules for Pronouncing Qalqalah

1. Sukun Condition: Qalqalah occurs only when the letter has Sukoon (ْ), either at the end or in the middle of a word.
2. Pause After the Letter: A brief pause allows the echoing sound to be clear.
3. Echoing Sound: The letter is pronounced with a slight bounce, making the sound crisp but not exaggerated.

5. Rules of Lam and Ra Letters

1. Tafkheem & Tarqeeq of Ra (ر)

- **Tafkheem (Heavy 'Ra'):** When **Ra** has a Fathah (رَ) or Dammah (رُ) or a Sukoon preceded by these vowels.
  📖 Example: رَحْمَةٌ (**Raḥmah**), قُرْآن (**Qur'ān**).
- **Tarqeeq (Light 'Ra'):** When **Ra** has a Kasrah (رِ) or a Sukoon preceded by Kasrah.
  📖 Example: رِزْقًا – Rizqan

2. Rules of Lam in Allāh's Name (لفظ الجلالة - Allāh)

- **Tafkheem (Heavy 'Lam'):** When preceded by Fathah or Dammah.
  📖 Example: وَنَصْرٌ مِّنَ اللَّه (**wa naṣrun min Allāh**).
- **Tarqeeq (Light 'Lam'):** When preceded by Kasrah.
  📖 Example: بِاللَّه (**billāh**).

6. Stopping & Pausing Rules (Waqf & Ibtidaa')

1. Types of Stops (Waqf وقف)

- **Compulsory Stop (Waqf Laazim):** Must stop to avoid changing meaning.
  - **Symbol:** (م)

📖 **Example:** ..إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ.. (**Stop at** يَسْمَعُونَ)

- **Recommended Stop (Waqf Jaiz):** Preferred stop but not necessary.
  - **Symbol:** (ج)

📖 **Example:** ...إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ (ج) إِنَّمَا السَّبِيلُ

- **Forbidden Stop (Waqf Mamnu'):** Stopping changes or distorts the meaning.
  - **Symbol:** (لا)

📖 **Example:** ...فَلَا تَقْهَرْ ۖ (لا) وَأَمَّا السَّائِلَ (**Do not stop at** تَقْهَرْ).

2. Proper Ways to Resume Recitation (Ibtidaa')

- Resume with **a meaningful phrase** without altering the message.
- Avoid starting with words that distort context.
  - **Incorrect start:** لَا إِلَٰهَ (which alone means "No God").
  - **Correct start:** لا إِلٰهَ إِلَّا اللَّهُ ("There is no god but Allāh").

3. Sakt (سَكْت) *– Pause in Recitation*

Sakt refers to a **brief pause** in recitation **without taking a breath**. It enhances clarity and rhythm while preserving the meaning of the verse.

Types of Sakt:

1. **Sakt on a Word:**
   - A short pause after **Sukun** or a natural break.

📖 **Example:** قُلْ هُوَ ٱللَّهُ أَحَدٌ (Qul huwa Allāhu Ahad) – Pause after Qul.

2. **Sakt at the End of a Verse:**
   - A slight pause before transitioning to the next verse.

📖 **Example:** قُلْ هُوَ ٱللَّهُ أَحَدٌ (Qul huwa Allāhu Ahad) – Pause after ahad.

3. **Sakt for Rhythm:**
   - Used for smooth and melodious recitation without rushing.

Common Tajweed Mistakes & How to Avoid Them

1. Lahn Jali (Clear Mistakes - اللحن الجلي)

- **Major errors that change meaning**, often altering pronunciation of letters or vowels.

📖 Example:

  - Mispronouncing a letter (e.g., saying ز instead of ذ in الَّذِينَ).
  - Skipping or adding a vowel (e.g., مَالِكِ read as مَلِكِ in مَالِكِ يَوْمِ الدِّينِ).

- **Solution:** Learn correct pronunciation (Makharij & Sifaat).

2. Lahn Khafi (Hidden Mistakes - اللحن الخفي)

- **Subtle mistakes that do not change meaning but affect proper recitation.**

📖 Example:

  - Not applying Ikhfaa correctly (e.g., not slightly hiding Noon Sakinah in مِنْ شَر).
  - Failing to elongate Madd properly (e.g., shortening وَلَا الضَّآلِّينَ).

- **Solution:** Practice under a qualified teacher and focus on Tajweed rules.

Practical Tips for Learning and Teaching Tajweed

1. Best Practices for Self-Study

- **Listen & Repeat:** by following expert Qaris.
- **Slow & Steady:** Master small portions with proper pronunciation.
- **Record & Compare:** Identify mistakes by recording your recitation.

2. Resources for Further Learning

- **Books:** *Al-Jazariyyah (by Ibn al-Jazari), Tuhfatul Atfal (by Al-Jamzuri)*
- Join Tajweed classes: A **Qualified** teacher helps correct mistakes, ensures **correct articulation** and **application of rules**.

Consistent practice improves recitation. Tajweed is a lifelong journey that brings reward and spiritual growth.

Arabic Grammar - النحو

Essential elements of Arabic grammar are:

1. Arabic Alphabet (Al-Huruf Al-Arabiyah)

- Arabic has **28 letters**.
- Each letter has **4 forms** based on its position in a word: **Isolated, Initial, Medial, Final**.

📖 Example: ب (Isolated), بـ (Initial), ـبـ (Medial), ـب (Final).

2. Arabic Vowels (Harakat)

- Arabic has **short vowels (Harakat)**:
  - **Fatha** ◌َ: short 'a' sound
  - **Kasra** ◌ِ: short 'i' sound
  - **Damma** ◌ُ: short 'u' sound
- **Long vowels**:
  - **Alif** : ا long 'a'
  - **Ya** : ي long 'i'
  - **Waw** : و long 'u'
- **Sukūn** ◌ْ: No vowel sound.
- **Tanween** ◌ً ◌ٍ ◌ٌ: Represents double short vowels (an, in, un)

3. Nouns (Al-Asma')

Nouns in Arabic have **3 main cases**:

a.Nominative (Marfoo'): Ends with Dammah (ُ)
Usage: Used for the **subject** of a sentence or after certain particles like (كان) or (إنّ).
📖 **Example: الْوَلَدُ مُجْتَهِدٌ** (Al-waladu mujtahidun) -The boy is hardworking.
الولد (Al-waladu) is the subject (مبتدأ) and is therefore in the nominative case.

b.Accusative (Mansub): Ends with Fatha (َ)
Usage: Used for the **object** of a verb, after certain particles like (إنّ) , or to indicate adverbs.
📖 **Example: رَأَيْتُ الْوَلَدَ** (Ra'aytu al-walada) -I saw the boy.
الولد (Al-walada) is the object (مفعول به) and is therefore in the accusative case.

Combined Example with "كان" and "إِنَّ" :

كَانَ الطَّالِبُ مُجْتَهِدًا، وَإِنَّ الْعِلْمَ نَافِعٌ.
(Kāna al-ṭālibu mujtahidan, wa inna-l-ʿilma nāfiʿun)
The student was hardworking, and indeed, knowledge is beneficial.

"الطَّالِبُ": Subject of "كان" → Nominative (مَرْفُوعٌ).
"مُجْتَهِدًا": Predicate of "كان" → Accusative (مَنْصُوبٌ).
"الْعِلْمَ": Subject of "إِنَّ" → Accusative (مَنْصُوبٌ).
"نَافِعٌ": Predicate of "إِنَّ" → Nominative (مَرْفُوعٌ).

c.Genitive (Majrūr): Ends with Kasra (ِ)
Usage: Used after **prepositions (حُروف الجر)** or in **possessive constructions (المُضاف إليه).**
Sign: Ends with a **Kasra (ِ)** or a **Kasratan (ٍ)** if indefinite.
📖 Ex: **ذهبتُ إِلَى الْمَسْجِدِ** (Ḏahabtu ilā al-masjidi) – I went to the Masjid.
المسجد (Al-masjidi) follows the preposition (إلى) and is therefore in the genitive case.

Case	Arabic Name	Sign	Example	Role
Nominative	مَرْفُوعٌ	Dammah ◌ُ	الْوَلَدُ مُجْتَهِدٌ	Subject
Accusative	مَنْصُوبٌ	Fatha ◌َ	رَأَيْتُ الْوَلَدَ	Object
Genitive	مَجْرُورٌ	Kasra ◌ِ	إِلَى الْمَسْجِدِ	After Preposition

- **Gender:** Masculine (Mudhakkar) & Feminine (Mu'annath). Feminine nouns usually end with **ة (Ta Marbuta)**.

4. Pronouns (Dama'ir)

- **Personal Pronouns:**
  - **I - أنا**
  - **You - أَنْتِ / أنتَ**
  - **He - هو | She - هي**
  - **We - نَحْنُ**
- **Possessive Pronouns:** Attached at the end of nouns.

📖 Example: كتابي (My book), كتابك (Your book)

5. Verbs (Al-Af'al)

- Arabic verbs are based on **roots** , **جذر -** usually **3 letters**.
- Three main tenses:
  - **Past - مَاضِي:** كَتَب (He wrote)
  - **Present - مُضَارِع:** يَكْتُب (He writes)
  - **Imperative - أَمْر :** اُكْتُب (Write!)
- Verbs change based on **subject pronouns**.

6. Definiteness (Al-Ta'reef)

- **Definite - مَعْرِفَة :** Use **Al (ال)** before the noun.
  📖 Example: كتاب (a book) → الكتاب (the book)

- **Indefinite - نَكِرَة :** Noun without 'Al'.

7. Sentence Types (Al-Jumlah)

- **Nominal Sentence (Jumlah Ismiyyah):** Starts with a noun.
  📖 Example: الكتابُ مفيد (The book is useful.)

- **Verbal Sentence (Jumlah Fi'liyyah):** Starts with a verb.
  📖 Example: يكتبُ الطالب (The student writes.)

8. Prepositions (Hurūf Al-Jarr)

- Common prepositions: **في (in), على (on), من (from), إلى (to), عن (about)**.
- Prepositions are followed by **Majrūr (Genitive Case)**.

9. Adjectives (As-Sifat)

- Adjectives follow the noun in **gender, number, case, and definiteness**.
  📖 Example: كتاب كبير (A big book)
  - الكتاب الكبير (The big book)

Mastering these essential elements of Arabic grammar lays a strong foundation. Practice regularly with vocabulary, sentence formation, root patterns, and daily reading.

*Arabic verbs are classified into **ten standard** forms, each derived from a three-letter root. These forms follow specific patterns and have distinct meanings in Arabic grammar:*

Form	Pattern- وزن	Example- مثال	Meaning
Form I (فَعَلَ) Basic meaning of the root word	**فَعَلَ / يَفْعُلُ / فِعَالَةً**	**كَتَبَ / يَكْتُبُ**	He wrote / He writes
Form II (فَعَلَ) Emphasizes the root meaning.	**فَعَلَ / يُفَعِّلُ / تَفْعِيلًا**	**عَلَّمَ / يُعَلِّمُ**	He taught / He teaches
Form III (فَاعَلَ) Involves mutual action or interaction	**فَاعَلَ / يُفَاعِلُ / مُفَاعَلَةً**	**قَاتَلَ / يُقَاتِلُ**	He fought / He fights
Form IV (أَفْعَلَ) Causative (to make someone do an action)	**أَفْعَلَ / يُفْعِلُ / إِفْعَالًا**	**أَكْرَمَ / يُكْرِمُ**	He honored / He honors
Form V (تَفَعَلَ) Reflexive or internal action of Form II	**تَفَعَلَ / يَتَفَعَّلُ / تَفَعُّلًا**	**تَعَلَّمَ / يَتَعَلَّمُ**	He learned / He learns
Form VI (تَفَاعَلَ) Reflexive or internal action of Form III	**تَفَاعَلَ / يَتَفَاعَلُ / تَفَاعُلًا**	**تَشَارَكَ / يَتَشَارَكُ**	He shared / He shares
Form VII (اِنْفَعَلَ) Passive action	**اِنْفَعَلَ / يَنْفَعِلُ / اِنْفِعَالًا**	**اِنْكَسَرَ / يَنْكَسِرُ**	He was broken / He breaks (passively)
Form VIII (اِفْتَعَلَ) Reflexive action, often self-directed.	**اِفْتَعَلَ / يَفْتَعِلُ / اِفْتِعَالًا**	**اِجْتَمَعَ / يَجْتَمِعُ**	He gathered / He gathers
Form IX (اِفْعَلَّ) Describes colors or physical defects	**اِفْعَلَّ / يَفْعَلُ / اِفْعِلَالًا**	**اِحْمَرَّ / يَحْمَرُّ**	It became red / It becomes red
Form X (اِسْتَفْعَلَ) Requests or seeks an action	**اِسْتَفْعَلَ / يَسْتَفْعِلُ / اِسْتِفْعَالًا**	**اِسْتَغْفَرَ / يَسْتَغْفِرُ**	He sought forgiveness / He seeks forgiveness

Verb conjugation of past tense-الماضي table. Base Pattern: "فَعَلَ" (He Did). This pattern is typically used to show how verbs change based on person-شخص، gender-جنس، and number- عدد.

Person- شخص	Pattern- وزن	Pronoun-الضمير	Meaning
3rd Person Masculine Singular (مذكر غائب مفرد)	فَعَلَ	هُوَ	He did
3rd Person Masculine Dual (مذكر غائب مثنى)	فَعَلَا	هُمَا	They (2 males) did
3rd Person Masculine Plural (مذكر غائب جمع)	فَعَلُوا	هُمْ	They (males) did
3rd Person Feminine Singular (مؤنث غائبة مفرد)	فَعَلَتْ	هِيَ	She did
3rd Person Feminine Dual (مؤنث غائبة مثنى)	فَعَلَتَا	هُمَا	They (2 females) did
3rd Person Feminine Plural (مؤنث غائبة جمع)	فَعَلْنَ	هُنَّ	They (females) did
2nd Person Masculine Singular (مذكر مخاطب مفرد)	فَعَلْتَ	أَنْتَ	You (male) did
2nd Person Dual (مثنى مخاطب)	فَعَلْتُمَا	أَنْتُمَا	You (2 people) did
2nd Person Masculine Plural (مذكر مخاطب جمع)	فَعَلْتُمْ	أَنْتُمْ	You (males) did
2nd Person Feminine Singular (مؤنث مخاطبة مفرد)	فَعَلْتِ	أَنْتِ	You (female) did
2nd Person Dual (مثنى مخاطب)	فَعَلْتُمَا	أَنْتُمَا	You (2 people) did
2nd Person Feminine Plural (مؤنث مخاطبة جمع)	فَعَلْتُنَّ	أَنْتُنَّ	You (females) did
1st Person Singular (متكلم مفرد)	فَعَلْتُ	أَنَا	I did
1st Person Plural (متكلم جمع)	فَعَلْنَا	نَحْنُ	We did

Verb conjugation of Present Tense (المضارع) table. Base Pattern: يَفْعَلُ (He does / He is doing) The present tense expresses ongoing or habitual actions.
It begins with one of the four letters: أ، ن، ي، ت - referred as أَنَيْتُ.

Person- شخص	Arabic- العربية	Pronoun -الضمير	Meaning
He	يَفْعَلُ	هُوَ	He does / He is doing
She	تَفْعَلُ	هِيَ	She does / She is doing
They (2 males)	يَفْعَلَانِ	هُمَا	They (2 males) do
They (2 females)	تَفْعَلَانِ	هُمَا	They (2 females) do
They (plural males)	يَفْعَلُونَ	هُمْ	They (males) do
They (plural females)	يَفْعَلْنَ	هُنَّ	They (females) do
You (male)	تَفْعَلُ	أَنْتَ	You (male) do
You (female)	تَفْعَلِينَ	أَنْتِ	You (female) do
You (2 people)	تَفْعَلَانِ	أَنْتُمَا	You (2 people) do
You (plural males)	تَفْعَلُونَ	أَنْتُمْ	You (males) do
You (plural females)	تَفْعَلْنَ	أَنْتُنَّ	You (females) do
I	أَفْعَلُ	أَنَا	I do / I am doing
We	نَفْعَلُ	نَحْنُ	We do / We are doing

Imperative -الأمر table. Base Pattern: اِفْعَلْ (Do!). The imperative verb is used to give commands or requests and is derived from the present tense by removing the prefix (يَ/تَ) and applying grammatical changes.

Person	Arabic- العربية	Pronoun-الضمير	Meaning
You (male)	اِفْعَلْ	أَنْتَ	Do (male)!
You (female)	اِفْعَلِي	أَنْتِ	Do (female)!
You (2 people)	اِفْعَلَا	أَنْتُمَا	Do (2 people)!
You (plural males)	اِفْعَلُوا	أَنْتُمْ	Do (males)!
You (plural females)	اِفْعَلْنَ	أَنْتُنَّ	Do (females)!

Verbal Noun - المصدر. Base Pattern: فِعْلٌ (Action of doing something). The verbal noun is an infinitive or gerund in English (e.g., "writing," "eating").

Root Verb -فعل	Verbal Noun - المصدر	Meaning
to write - كَتَبَ	كِتَابَةٌ	Writing
to study - دَرَسَ	دِرَاسَةٌ	Studying
to read - قَرَأَ	قِرَاءَةٌ	Reading

Usage: Often functions as the subject -مبتدأ or object- مفعول به in a sentence.

Summary Table:

Form	Pattern	Example Verb	Meaning
Past Tense - الماضي	فَعَلَ	كَتَبَ	He wrote
Present Tense - المضارع	يَفْعَلُ	يَكْتُبُ	He writes
Imperative - الأمر	اِفْعَلْ	اُكْتُبْ	Write!
Verbal Noun - المصدر	فِعْلٌ	كِتَابَةٌ	Writing

Rātīb al-Haddād - راتب الحداد

Rātīb al-Haddad is a collection of Qur'ānic verses, zikr, and prophetic traditions compiled by the esteemed Yemeni scholar Imām Abdullah bin Alawi al-Haddad (1634–1720 CE). It is recited for spiritual protection, blessings, and fostering a strong connection with Allāh. Traditionally recited daily, often before or after Isha prayer, it can be recited at other times as well.

إِلىٰ حَضْرَةِ نَبِيِّنا الْمُصْطَفَىٰ مُحَمَّدٍ ﷺ، الفاتحة

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَـٰنِ الرَّحِيمِ ۝ مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝
آمِين

الم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَـٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ ۝

وَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ ۖ لَا إِلَـٰهَ إِلَّا هُوَ الرَّحْمَـٰنُ الرَّحِيم ۝

اللَّهُ لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - ٣

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلٰهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ - ٣

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ العَظِيمِ - ٣

رَبَّنَا اغْفِرْ لَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ - ٣

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، اللَّهُمَّ صَلِّ عَلَيْهِ وَسَلِّمْ - ٣

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ - ٣

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ - ٣

رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا - ٣

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ، الْخَيْرُ وَالشَّرُّ بِمَشِيئَتِ اللَّهِ - ٣

آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُبْنَا إِلَى اللَّهِ بَاطِنًا وَظَاهِر - ٣

يَا رَبَّنَا، وَاعْفُ عَنَّا، وَامْحُ الَّذِي كَانَ مِنَّا - ٣

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، أَمِتْنَا عَلَى دِينِ الْإِسْلَامِ - ٧

يا قَوِيٌّ يَا مَتِينُ اِكْفِ شَرَّ الظَّالِمِينَ - ٣

أَصْلَحَ اللَّهُ أُمُورَ الْمُسْلِمِينَ، صَرَفَ اللَّهُ شَرَّ الْمُؤْذِينَ - ٣

يَا عَلِيُّ، يَا كَبِيرُ، يَا عَلِيمُ، يَا قَدِيرُ، يَا سَمِيعُ، يَا بَصِيرُ، يَا لَطِيفُ، يَا خَبِيرُ - ٣

يَا فَارِجَ الْهَمِّ، وَيَا كَاشِفَ الْغَمِّ، يَا مَنْ لِعَبْدِهِ يَغْفِرُ وَيَرْحَمُ - ٣

أَسْتَغْفِرُ اللَّهَ رَبَّ الْبَرَايَا، وَنَسْتَغْفِرُ اللَّهَ مِنَ الْخَطَايَا -٤

٥٠ - فَاعْلَمْ أَنَّهُ: لَا إِلٰهَ إِلَّا اللَّهُ

لَا إِلٰهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، شَرَّفَ وَكَرَّمَ وَمَجَّدَ وَعَظَّمَ، وَرَضِيَ اللَّهُ تَعَالَىٰ عَنْ أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَأَصْحَابِهِ الْأَكْرَمِينَ، وَأَزْوَاجِهِ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَىٰ يَوْمِ الدِّينِ، وَعَنَّا مَعَهُمْ وَفِيهِمْ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُۥ كُفُوًا أَحَدٌ ۝ -٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِن شَرِّ مَا خَلَقَ ۝ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَـٰهِ النَّاسِ ۝ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

لِسَيِّدِنَا الْفَقِيهِ الْمُقَدَّمِ الشَّيْخِ مُحَمَّدِ بْنِ عَلِي بَا عَلَوِي، وَأُصُولِهِ وَفُرُوعِهِ، وَكَافَّةِ سَادَاتِنَا آلِ بَا عَلَوِي، إِنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ، وَيَنْفَعُنَا بِهِمْ، وَبِعُلُومِهِمْ، وَأَسْرَارِهِمْ، وَأَنْوَارِهِمْ، وَبَرَكَاتِهِمْ، فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَة

ثُمَّ إِلَى حَضْرَةِ أَرْوَاحِ جَمِيعِ سَادَاتِنَا الصُّوفِيَّةِ، أَيْنَمَا كَانُوا وَحَلَّتْ أَرْوَاحُهُمْ، بِأَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ، وَيَنْفَعُنَا بِهِمْ، وَبِعُلُومِهِمْ، وَأَسْرَارِهِمْ، وَيُلْحِقْنَا بِهِمْ فِي لُطْفٍ وَخَيْرٍ وَعَافِيَةٍ. الْفَاتِحَة

لِصَاحِبِ الرَّاتِبِ الْكَبِيرِ، الْقُطْبِ الشَّهِيرِ، الْحَبِيبِ عَبْدِ اللَّهِ بْنِ عَلَوِيٍّ الْحَدَّادِ بَا عَلَوِي، وَأُصُولِهِ وَفُرُوعِهِ، بِأَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ. الْفَاتِحَة

لِكَافَّةِ عِبَادِ اللَّهِ الصَّالِحِينَ، وَلِوَالِدِينَا، وَلِكَافَّةِ الْمُسْلِمِينَ، اِنَّ اللَّهَ يَغْفِرُ لَهُمْ، وَيَرْحَمُهُمْ، وَيُسْكِنَهُمْ فِي الْجَنَّةِ، وَيُصْلِحُ أُمُورَ الْمُسْلِمِينَ، وَيَكْفِيهِمْ شَرَّ الْمُؤْذِينَ، وَيَتَقَبَّلُ مِنَّا وَمِنْكُمْ، وَيَرْزُقَنَا وَإِيَّاكُمْ حُسْنَ الْخَاتِمَةِ عِنْدَ الْمَوْتِ فِي خَيْرٍ وَلُطْفٍ وَعَافِيَةٍ. وَإِلَى حَضْرَةِ النَّبِيِّ سَيِّدِنَا مُحَمَّدٍ ﷺ. الْفَاتِحَة

الدُّعَاء

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا يُوَافِي نِعَمَهُ وَيُكَافِئُ مَزِيدَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ، وَآلِهِ، وَأَهْلِ بَيْتِهِ، وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ الْفَاتِحَةِ الْمُعَظَّمَةِ، وَالسَّبْعِ الْمَثَانِي، أَنْ تُفَتِّحَ لَنَا كُلَّ خَيْرٍ، وَأَنْ تَتَفَضَّلَ عَلَيْنَا بِكُلِّ خَيْرٍ، وَأَنْ تَجْعَلَنَا مِنْ أَهْلِ الْخَيْرِ، وَأَنْ تُعَامِلَنَا يَا مَوْلَانَا مُعَامَلَتَكَ لِأَهْلِ الْخَيْرِ، وَأَنْ تَحْفَظَنَا فِي أَدْيَانِنَا، وَأَنْفُسِنَا، وَأَوْلَادِنَا، وَأَهْلِينَا، وَأَصْحَابِنَا، مِنْ كُلِّ مِحْنَةٍ، وَفِتْنَةٍ، وَبُؤْسٍ، وَضَيْرٍ. إِنَّكَ وَلِيُّ كُلِّ خَيْرٍ، وَمُتَفَضِّلٌ بِكُلِّ خَيْرٍ، وَمُعْطٍ لِكُلِّ خَيْرٍ، بِرَحْمَتِك يَا أَرْحَمَ الرَّاحِمِينَ ۝

اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ، وَنَعُوذُ بِكَ مِنْ سُخْطِكَ وَالنَّارِ -٣

يَا عَالِمَ السِّرِّ مِنَّا، لَا تَهْتِكِ السِّتْرَ عَنَّا، وَعَافِنَا وَاعْفُ عَنَّا، وَكُنْ لَنَا حَيْثُ كُنَّا -٣

يَا رَبِّ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا، وَاجْعَلْ مَعُونَتَكَ الْحُسْنَى لَنَا مَدَدًا -٣

يَا حَيُّ يَا قَيُّومُ، أَحْيِ الْقُلُوبَ تَحْيَى، وَأَصْلِحْ لَنَا الْأَعْمَالَ فِي الدِّينِ وَالدُّنْيَا -٣

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم - ١٠

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The Beautiful Names of Allāh - الاسماء الحسنى

بسم الله الرحمن الرحيم			
اللهم إني اسألك واتوسل اليك واتوجه إليك واتضرع إليك بأسمائك الحسنى **يا :**			
ملك The King	**رحيم** The Most Merciful	**رحمن** The Most Gracious	**الله** Allāh
مهيمن The Preserver	**مؤمن** The Guardian of Faith	**سلام** The Source of Peace	**قدوس** The Pure
خالق The Creator	**متكبر** The Supreme	**جبار** The Compeller	**عزيز** The Almighty
قهار The All-Subduer	**غفار** The Constant Forgiver	**مصور** The Fashioner	**بارء** The Evolver
عليم The All-Knowing	**فتاح** The Supreme Solver	**رزاق** The Provider	**وهاب** The Supreme Giver
رافع The Exalter	**خافض** The Abaser	**باسط** The Extender	**قابض** The Withholder
بصير The All-Seeing	**سميع** The All-Hearing	**مذل** The Dishonorer	**معز** The Honorer
خبير The All-Aware	**لطيف** The Subtle One	**عدل** The Just	**حكم** The All-Wise Judge
شكور The Most Grateful	**غفور** The Great Forgiver	**عظيم** The Magnificent	**حليم** The Most Forbearing
مقيت The Sustainer	**حفيظ** The Preserver	**كبير** The Most Great	**علي** The Most High
رقيب The Watchful	**كريم** The Most Generous	**جليل** The Majestic	**حسيب** The Reckoner
ودود The Most Loving	**حكيم** The Most Wise	**واسع** The All-Encompassing	**مجيب** The Responsive One

حق The Ultimate Truth	شهيد The Ever Witness	باعث The Resurrector	مجيد The Glorious
ولي The Protector	متين The Firm One	قوي The All-Strong	وكيل The Trustee
معيد The Restorer	مبدئ The Originator	محصي The All-Accounter	حميد The Praiseworthy
قيوم The Sustainer	حي The Ever-Living	مميت The Creator of Death	محي The Giver of Life
احد The Indivisible, One	واحد The One	ماجد The Noble	واجد The Perceiver
مقدم The Expediter	مقتدر Creator of All Power	قادر The Omnipotent	صمد The Self-Sufficient
ظاهر The Manifest	آخر The Last	اول The First	مؤخر The Delayer
بر The Source of All Good	متعالي The Self-Exalted	والي The Sole Governor	باطن The Hidden
رؤُوف The Most Kind	عفو The Pardoner	منتقم The Avenger	تواب The Accepter of Repentance
جامع The Gatherer	مقسط The Just One	ذو الجلال والإكرام The Lord of Glory and Honor	مالك الملك Master of Kingdom
ضار The Distresser	مانع The Withholder	مغني The Enricher	غني The Self-Sufficient
بديع The Incomparable One	هادي The Guide	نور The Light	نافع The Propitious
صبور The Patient	رشيد The Infallible Guide	وارث The Inheritor	باقي The Ever-Surviving
الذي لم يلد ولم يولد ولم يكن له كفوا احد			

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ. ٱلَّذِي أَنْعَمَ عَلَيْنَا وَهَدَانَا إِلَى دِينِ ٱلْإِسْلَامِ. ٱللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِ سَيِّدِنَا مُحَمَّدٍ. ٱللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ أَسْمَائِكَ ٱلْحُسْنَىٰ وَشَرَفِهَا وَكَرَامَتِهَا وَنُورِهَا وَمَعَانِيهَا وَتَفْسِيرِهَا، فَإِنَّهُ لَا يَعْلَمُ تَفْسِيرَهَا إِلَّا أَنتَ. ٱللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَنْقُلَنَا مِنَ ٱلنَّارِ إِلَىٰ ٱلْجَنَّةِ، وَمِنَ ٱلْعَذَابِ إِلَىٰ ٱلرَّحْمَةِ، وَمِنَ ٱلسُّخْطِ إِلَىٰ ٱلرِّضَىٰ، وَمِنَ ٱلْإِسَاءَةِ إِلَىٰ ٱلْإِحْسَانِ، وَمِنَ ٱلْكُفْرِ إِلَىٰ ٱلْإِيمَانِ، وَمِنَ ٱلضِّيقِ إِلَىٰ ٱلسَّعَةِ، وَمِنَ ٱلْعُسْرِ إِلَىٰ ٱلْيُسْرِ، وَمِنَ ٱلْخِذْلَانِ إِلَىٰ ٱلنَّصْرِ، وَمِنَ ٱلْقُنُوطِ إِلَىٰ ٱلرَّجَاءِ، وَمِنَ ٱلتَّعَبِ إِلَىٰ ٱلرَّاحَةِ، وَمِنَ ٱلشَّقَاوَةِ إِلَىٰ ٱلسَّعَادَةِ، وَمِنَ ٱلذُّلِّ إِلَىٰ ٱلْعِزِّ، وَمِنْ أَنْوَاعِ ٱلْبَلَايَا إِلَىٰ ٱلْخَيْرِ. ٱللَّهُمَّ إِنَّا حَقِيرُونَ رَاحَةَ ٱلدُّنْيَا إِلَيْكَ، إِنَّكَ عَلِيٌّ كَرِيمٌ رَءُوفٌ رَحِيمٌ، وَذُو فَضْلٍ عَظِيمٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِهِ نَبِيُّكَ مُحَمَّدٌ ﷺ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مُرَافَقَةَ النَّبِيِّ ﷺ فِي جَنَّةِ الْفِرْدَوْسِ. يَا حَيُّ يَا قَيُّومُ، بِرَحْمَتِكَ نَسْتَغِيثُ، أَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ. اللَّهُمَّ اجْعَلْ فِي قُلُوبِنَا نُورًا، وَفِي أَلْسِنَتِنَا نُورًا، وَفِي أَسْمَاعِنَا نُورًا، وَفِي أَبْصَارِنَا نُورًا. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ. اللَّهُمَّ اجْعَلِ التَّوْفِيقَ رَفِيقَنَا وَالصِّرَاطَ الْمُسْتَقِيمَ طَرِيقَنَا، اللَّهُمَّ أَوْصِلْنَا إِلَى خَيْرِ مَقَاصِدِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. ٱللَّهُمَّ لَا تُخَيِّبْ فِيكَ ظَنَّنَا، وَعَافِنَا وَٱعْفُ عَنَّا بِرَحْمَتِكَ يَا أَرْحَمَ ٱلرَّاحِمِينَ. وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Seek blessings from Allāh through His noble attributes and beautiful Duas:

الحمد لله رب العالمين. اللهم صل على سيدنا محمد وعلى آله وصَحْبِهِ وسلِّم. لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إني كنت مِنَ الظَّالِمِينَ. ٱللَّهُمَّ ٱغْفِرْ لَنَا ذُنُوبَنَا، وَوَسِّعْ لَنَا فِي دِيَارِنَا، وَبَارِكْ لَنَا فِي أَرْزَاقِنَا. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ. اللَّهُمَّ ارْحَمْنَا يَا أَرْحَمَ الرَّاحِمِينَ. رَبَّنَا اجْعَلْنَا مُقِيمِي الصَّلَاةِ وَمِنْ ذُرِّيَّتِنَا رَبَّنَا وَتَقَبَّلْ دُعَاءَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا أَنْزِلْنَا مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ. رَبَّنَا لَا تَذَرْنَا فَرَادَىٰ وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدِينَا وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ. رَبَّنَا ارْحَمْهُمَا كَمَا رَبَّيَانَا صِغَارًا. رَبَّنَا أَوْزِعْنَا أَنْ نَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيْنَا وَعَلَىٰ وَالِدَيْنَا وَأَنْ نَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لَنَا فِي ذُرِّيَّاتِنَاۖ إِنَّا تُبْنَا إِلَيْكَ وَإِنَّا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَإِيمَانًا كَامِلًا، وَيَقِينًا صَادِقًا، وَعَافِيَةً دَائِمَةً فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَأَخْلَاقًا حَسَنَةً، وَوَلَدًا صَالِحًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةً فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَةً فِي الرِّزْقِ، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَرَحْمَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. اللَّهُمَّ لَا تُؤَاخِذْنَا بِسُوءِ أَفْعَالِنَا، وَلَا تُهْلِكْنَا بِخَطَايَانَا، اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تُعِيذَنَا مِنْ عَذَابِ الْقَبْرِ، وَتُؤَمِّنَّا مِنَ الْفَزَعِ الْأَكْبَرِ، وَتُنَجِّيَنَا مِنْ دَارِ الْبَوَارِ، وَتُسْكِنَّا الْفِرْدَوْسَ، دَارَ الْقَرَارِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ وَآلِهِ الْأَبْرَارِ. اللَّهُمَّ أَعْتِقْنَا مِنَ النَّارِ، وَأَدْخِلْنَا الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا. رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. وَصَلَّى اللَّهُ عَلَىٰ خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞

All praise is due to Allāh, the Lord of all worlds, who has blessed us and guided us to the religion of Islām. O Allāh, send blessings upon our master Muḥammad and his family. O Allāh, we ask You by the right of Your Most Beautiful Names, their honor, their nobility, their light, their meanings, and their interpretations- for none knows their true interpretations except You. O Allāh, we ask You to transfer us: from the Fire to Paradise, from punishment to mercy, from anger to pleasure, from misdeeds to goodness, from disbelief to faith, from hardship to ease, from distress to relief, from humiliation to honor, from abandonment to victory, from despair to hope, from fatigue to comfort, from misery to happiness, and from trials to goodness. O Allāh, I am insignificant, and the comfort of this world is in Your hands. Indeed, You are Most Generous, Compassionate, and Merciful, and the Possessor of immense grace. O Allāh, I am humble before You, for You are the Most High, the Most Generous, the Most Compassionate, and the Most Merciful. We ask You for the best of what Your Prophet Muḥammad ﷺ asked for and seek refuge in You from the evil of what he sought refuge from. O Allāh, we ask You to grant us the companionship of the Prophet ﷺ in the highest place in Paradise, Al-Firdaus. O Ever-Living, O Sustainer, we seek Your help through Your mercy. Rectify all our affairs and do not leave us to rely on ourselves for even the blink of an eye. O Allāh, place light in our hearts, our tongues, our hearing, and our sight. Our Lord, grant us goodness in this world and in the Hereafter, and protect us from the punishment of the Fire. O Allāh, do not let our hopes in You be disappointed, pardon us, grant us well-being, and grant us Your mercy, for You are the Most Merciful of the merciful. And send peace, blessings, and honor upon our master Muḥammad, his family, and all his companions. All praise is due to Allāh, the Lord of the worlds.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً﴾

O believers! Enter into Islām completely [Qur’ān 2:208]

Routine - روتين

In Islām, the day starts with Maghrib. A typical Muslim routine:

<table>
<tr><th>Priority</th><th colspan="7">Day Schedule</th></tr>
<tr><td>P1-Ṣalāh</td><td>Maghrib</td><td>Isha</td><td>Tahajjud</td><td>Fajr</td><td>Ẓuhā</td><td>Ẓuhr</td><td>Asar</td></tr>
<tr><td>P2-Duty, Nafl, Qur'ān, Azkār</td><td>Yasin, Al-Wāqia</td><td>Al-Mulk, Ayat Al-Kursi</td><td>Zikr, Dua</td><td>Learn, Zikr, Al-Fath</td><td>Duty</td><td>Duty</td><td>Training</td></tr>
<tr><td>P3-Task</td><td>Dinner</td><td>Sleep</td><td></td><td>Learn</td><td>Duty</td><td></td><td>Prepare for next day.</td></tr>
<tr><td>On Friday</td><td colspan="5">Jumu'a Congregation for Men.
Recite Sūrah Al-Kahf (N) before Jumu'a.</td><td>Jumu'a</td><td>Duty</td></tr>
<tr><td colspan="8">While P1-Task is always Farḍ Ṣalāh, complete P2 & P3 tasks before the next Ṣalāh.</td></tr>
<tr><td colspan="8">P2-Duty include study, research, service, agriculture, business, trade etc. With proper niyyah, lawful duties become ibāda, earning rewards from Allāh.</td></tr>
<tr><td colspan="8">P2 & P3 Tasks may be modified as needed.</td></tr>
</table>

Muslims should structure their day around the five Ṣalāh, completing priority tasks before the next Ṣalāh according to Islāmic guidance, ensuring a healthy lifestyle while striving toward short- and long-term goals.

<table>
<tr><th>Day</th><th>Weekly Important Tasks</th></tr>
<tr><td>Fri</td><td>Recite Ṣalawāt generously from Maghrib.
Performing P2-Duty after Jumu'a is highly recommended.</td></tr>
<tr><td>Mon & Thu</td><td>Sunnah fasting.</td></tr>
<tr><td colspan="2">Islām encourages Muslims to seek beneficial knowledge, earn livelihoods, general welfare and explore places.</td></tr>
</table>

Important Days in a Year	*Month*
01: Islāmic New Year (Hijri Calendar). *09: Tāsūʿāʾ Fasting.* *10: ʿĀshūrāʾFasting. Allāh saved Mūsa (A) and drowned Fir'aun.* *Battles are prohibited for this month.*	**محرّم**
ألا بذكر الله تطمئن القلوب	**صفر**
12: Birth of Prophet ﷺ, and Hijra of Prophet ﷺ. Earn blessings with Mawlid al-Nabi ﷺ throughout the month/year.	**ربيع الأول**
إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما	**ربيع الآخر**
طلب العلم فريضة على كل مسلم	**جمادى الأولى**
خيركم من تعلم القرآن وعلمه	**جمادى الآخرة**
Special Dua: **اللهم بارك لنا في رجب وشعبان وبلغنا رمضان** *27: Isra' and Mi'raj of the Prophet ﷺ.* *Battles are prohibited for this month.*	**رجب**
15: Laylat al-Bara'ah (Night of Forgiveness). After Maghrib recite 3 Yasīn (1 for Baraka in Life, 1 for Rizq, 1 for ḥusn al-khātima), then recite Sūrah ad-Dukhan. It is Sunnah to Fast on this day. *The Prophet ﷺ fasted frequently in Sha'ban.*	**شعبان**
Fast During the month of Ramadān. 20 Rak'a Tarāvīh (N). *On 17: Battle of Badr. On Ramadān-20: Fat'h Makka.* *Expect Laylat-al-Qadr in odd nights of last 10, likely on 27th.* *Worship in this night is better than a thousand months.*	**رمضان**
01: Eid al Fitr. Fasting 6 days is Sunnah after Eid, as it carries the reward of fasting a whole year.	**شوّال**
Battles are prohibited for this month. Begin Ḥajj preparations.	**ذو القعدة**
The first 10 days are among the most sacred days of the year. Extra fasting, prayer, and zikr are recommended. *On 08: The beginning of Ḥajj rituals.* *On 09: Sunnah fasting on the Day of Arafa.* *On 10: Eid al-Aḍḥā. Uḍḥiya performed till 13th* *11 to 13: Days of Tashrīq-Special days of Zikr.* *Battles are prohibited for this month.*	**ذو الحجة**

Azkār and Dua for Special Days:

On Muharram -1

Supplication to recite at the appearance of the new crescent:

اللَّهُمَّ أَنْتَ الأَبَدِيُّ القَدِيمُ الأَوَّلُ وَعَلَى فَضْلِكَ العَظِيمِ وَجُودِكَ المُعَوَّلِ، وَهَذَا عَامٌ جَدِيدٌ قَدْ أَقْبَلَ عَلَيْنَا. . .

O Allāh, You are the Eternal, the Ancient, the First; relying on Your immense bounty and Generosity, and this is a new year that has approached us..

اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيْمَانِ وَالسَّلَامَةِ وَالإِسْلاَمِ. . .

O Allāh, usher it upon us with security and faith, with safety and Islām...

يَا مُقَلِّبَ الْقُلُوبِ وَالأَبْصَارِ، يَا مُدَبِّرَ اللَّيْلِ وَالنَّهَارِ، وَيَا مُحَوِّلَ الْحَالِ وَالأَحْوَالِ، حَوِّلْ حَالَنَا إِلَى أَحْسَنِ حَالٍ فِي هَذِهِ السَّنَةِ الْجَدِيدَةِ. . .

O Turner of hearts and sights, O Regulator of the night and the day, O Changer of states and conditions—change our state to the best of states in this new year...

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ..

Our Lord, forgive me, my parents, and *the believers on the Day when the Reckoning is established.*

حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ

Allāh is sufficient for me; there is no deity except Him.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh, my Lord, from every sin, and I turn to Him in repentance.

On Muharram -9 Night

سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِي الْعَظِيمُ - x70

Glory be to Allāh; all praise is for Allāh; there is no deity except Allāh; Allāh is the Greatest; and there is no power and no might except with Allāh, the Most High, the Most Great.

سورة الإخلاص - x1000

On Muharram -10 Day

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ - x70

Allāh is sufficient for me, and He is the Best Disposer of affairs.

لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْأَعْلَى لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى اللَّهُمَّ ارْزُقْنِي كَمَالَ الْحُسْنَى وَسَعَادَةَ الْعُقْبَى وَخَيْرَ الْآخِرَةِ وَالْأُولَى
x300

There is no deity except You, the Most High, the Exalted. There is no deity except You, Lord of the heavens and the earth and whatever is between them and whatever lies beneath the soil. O Allāh, grant me the perfection of goodness, the happiness of the Hereafter, and the best of the Hereafter and the present life.

اسْتَغْفِرُ اللَّهَ الْعَظِيمَ يَا ذَا الْجَلَالِ وَالْإِكْرَامُ مِنْ جَمِيعِ الذُّنُوبِ وَالْآثَامُ
x1000

I seek forgiveness from Allāh the Almighty, O Possessor of Majesty and Honor, from all sins and transgressions.

On Rajab-27 Mi’raj Night

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهَ وَاللَّهُ أَكْبَر - x100

Glory be to Allāh, all praise is for Allāh, there is no deity except Allāh, and Allāh is the Greatest.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمْ - x100

سُبْحَانَ الله الرؤوف - x100

Glory be to Allāh, the Most Kind

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنت - x100

O Allāh, You are my Lord; there is no deity except You. You created me, and I am Your servant. I remain, as best I can, true to Your covenant and Your promise. I seek refuge in You from the evil of what I have done. I acknowledge before You Your favor upon me, and I acknowledge my sin—so forgive me, for none forgives sins except You.

On Sha'bān - 15 (Night of Barā'ah)

On the night of Barā'ah between Maghrib and Ishā recite 3 Sūrah Yasīn (1 seeking Baraka in Life and wellbeing, 1 for Baraka in Rizq and 1 for seeking ḥusn al-khātima (good end). Then recite Sūrah ad-Dukhan. And it is Sunnah to Fast on this day.

Supplications recited thereafter:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ - ١٠٠ مرة

O Ever-Living, O Sustainer of all, by Your mercy I seek help.

حَسْبِيَ اللهُ نِعْمَ الْوَكِيلُ، وَنِعْمَ الْمَوْلَى، وَنِعْمَ النَّصِيرُ - ١٠٠ مرة

Allāh is sufficient for me—He is the Best Disposer of affairs, the Best Protector, and the Best Helper.

اللَّهُمَّ إِنَّكَ حَلِيمٌ ذُو أَنَاةٍ لَا طَاقَةَ لَنَا، فَاعْفُ عَنَّا بِحِلْمِكَ يَا اللَّهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ - ٧٠ مرة

O Allāh, indeed You are Most Forbearing, Possessor of gentleness and patience; we have no strength. So pardon us by Your forbearance. O Allāh, by Your mercy, O Most Merciful of those who show mercy.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمْ - ١٠٠ مرة

O Allāh, send blessings upon our master Muḥammad, and upon his family and his companions, and grant them peace.

الدُّعَاء

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ، وَسَلِّمْ. اللَّهُمَّ هَبْ لَنَا قَلْبًا تَقِيًّا نَقِيًّا، مِنَ الشِّرْكِ بَرِيًّا، لَا كَافِرًا وَلَا شَقِيًّا. اللَّهُمَّ أَحْيِنَا حَيَاةَ السُّعَدَاءِ، وَأَمِتْنَا مَوْتَ الشُّهَدَاءِ، وَاحْشُرْنَا فِي زُمْرَةِ الْأَنْبِيَاءِ وَالْأَصْفِيَاءِ. اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَ اسْمِي فِي دِيوَانِ السُّعَدَاءِ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، وَإِنْ كُنْتَ كَتَبْتَ اسْمِي فِي دِيوَانِ الْأَشْقِيَاءِ، فَامْحُ عَنِّي اسْمَ الشَّقَاوَةِ، وَأَثْبِتْنِي فِي دِيوَانِ السُّعَدَاءِ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ:

﴿ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ﴾

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، ظَهْرَ اللاَّجِئِينَ، وَجَارَ الْمُسْتَجِيرِينَ، وَأَمَانَ الْخَائِفِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. إِلَهِي، جُودُكَ دَلَّنِي عَلَيْكَ، وَاحْسَانُكَ قَرَّبَنِي إِلَيْكَ، أَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ، وَأَسْأَلُكَ مَا لَا يَعْسِرُ عَلَيْكَ، إِذْ عِلْمُكَ بِحَالِي يَكْفِي عَنْ سُؤَالِي. يَا مُفَرِّجَ كَرْبِ الْمَكْرُوبِينَ، فَرِّجْ عَنِّي مَا أَنَا فِيهِ.

﴿لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يُمَنُّ عَلَيْكَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا ذَا الطَّوْلِ وَالْإِنْعَامِ، لَا إِلَهَ إِلَّا أَنْتَ، ظَهْرَ اللاَّجِئِينَ، وَجَارَ الْمُسْتَجِيرِينَ، وَمَأْمَنَ الْخَائِفِينَ، وَكَنْزَ الطَّالِبِينَ. اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي عِنْدَكَ فِي أُمِّ الْكِتَابِ شَقِيًّا، أَوْ مَحْرُومًا، أَوْ مَطْرُودًا، أَوْ مُقْتَرًا عَلَيَّ فِي الرِّزْقِ، فَامْحُ عَنِّي بِفَضْلِكَ شَقَاوَتِي، وَحِرْمَانِي، وَطَرْدِي، وَاقْتَارَ رِزْقِي، وَأَثْبِتْنِي عِنْدَكَ فِي أُمِّ الْكِتَابِ سَعِيدًا، مَرْزُوقًا، مُوَفَّقًا لِلْخَيْرَاتِ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ:

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ﴾ الَّتِي ﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

وَأَسْأَلُكَ اللَّهُمَّ بِحَقِّ التَّجَلِّي الْأَعْظَمِ فِي لَيْلَةِ النِّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكَرَّمِ، وَيُبْرَمُ أَنْ تَكْشِفَ عَنِّي مِنَ الْبَلَاءِ مَا أَعْلَمُ وَمَا لَا أَعْلَمُ، فَاغْفِرْ لِي مَا أَنْتَ بِهِ أَعْلَمُ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ. آمِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

في سبيل الله

Note from the author:

This is a treatise on Arkan ul Imān and Arkan ul Islām. General rulings are listed in this book. More technical details are available in the books of Fiqh. It is advisable to seek guidance and study from scholars or reputable sources within the Maz'hab for comprehensive knowledge. Humble effort are made to ensure authenticity. May Allāh forgive any shortcomings, reward those who assisted in this endeavor. May Allāh accept and make it a source of guidance for the readers. The author had the humble opportunity to study at Jamia Sa-adia Arabiya established under the guidance of Noor-ul-Ulama M. A. Abdul Khader Musliyar. The author is working on the next edition of this book.

Verified by: *Shamsudheen Nizami, Saqafi [CCJ -Parambil Peedika]*

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Works by “binazeez”

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